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Rev. JOHN F. COONS, Editor.

TERMS:

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LEXINGTON:
WEDNESDAY, *APRIL* 9, 1834.

For the Western Luminary.

What Catholics expect from their Schools.

Facts are stubborn things, and it is by them, so far as they relate to schools, we intend in this number to show, beyond the possibility of debate, that the Hierarchy of the Romish church, *do expect their religion to be extended in the Mississippi Valley.*

FACT 1st. "Had I treasures at my disposal, I would multiply Colleges and Schools for girls and boys;——I would COMPEL ALL MY KENTUCKIANS to admire and love a religion so beneficent and generous, and perhaps *I should finish* BY CONVERTING THEM." [Flaget's letter, in the Annals of Society De Propaganda fide.] Protestants, adds the Editor of the Annals, "*When they have no longer the opposition of their relations to fear, embrace the* CATHOLIC RELIGION." To supply the want of "*treasures,*" which the Bishop deplores so bitterly, the society "De Propaganda fide" [propagation of the faith] supplied him in two years, per his receipt, with the round sum of 33,200 francs—equal to $6,640 dollars; while the "Leopold foundation" [of which I shall speak more fully] remitted to him 10,000 florins, which at 46½ cts. each, is equal to $4,650—making a total of $11,290 in the run of three years, to supply the necessities of the good Bishop of Kentucky, in erecting "*Colleges and Schools for girls and boys,*" *some* of whom at least, he counted on converting to Romanism. How much was obtained from *other sources*, we, of course cannot say. Smith in his renunciation, states that the revenue of ST. JOSEPH'S COLLEGE at Bardstown, was, to his own knowledge $20,000 PER ANN. for some years in succession.

FACT 2d. In 1829, a Society was established at Vienna under the name of "The Leopold foundation for aiding Catholic Missions in America, by contributions in the Austrian empire." The *despot of Rome* is its spiritual patron, and the *despot of Austria*, Francis I. its *temporal* benefactor. It was founded at the solicitation of the present Bishop of Michigan, the Rt. Rev. F. Rese. To encourage it, the Pope [Leo 12th] not only published his approbation, but appended singular benefits to membership. Among others we notice these; viz: "*full indulgence* to each member on the day he joins the society, also on the 8th December, on the day of the feast of St. Leopoldina, and once a month, if through the former month," [he shall have been *guilty* of saying; "daily a Pater, and Ave and the" [blasphemous] words: St. Leopold pray for us. Sancte Leopolde! Ora pro nobis." For a full account of this instrument of foreign despotism, the reader is referred to the annual reports of the Society, published in the New York Observer, Jan. 11th, 1834, and several succeeding numbers. To the incredulous we would say, that the *existence* of the above society is vouched for, and its benefactions extolled in the highest manner, by the Roman Catholic council held in Baltimore in Oct. last. [See Circular Letter of Bishops, in p. 121, of "Metropolitan Calendar, &c." [Roman Catholic] for 1834.]

The object of the society is as stated in its title, "FOR AIDING CATHOLIC MISSIONS IN AMERICA." Now, for the way this is done, I refer to the letters of American Bishops, &c. as published in the annual reports of the society. The following are specimens: Under date of Aug. 3d, 1831, Mr. Rese writes, "The anti-Catholics have made use of every possible means to thwart us in our undertakings, in respect to the *instruction and education of youth*, for THEY SEE AND FEAR THE WEIGHTY CONSEQUENCES; but all is in vain, for even *right thinking Protestants* [what a fine compliment] confide their children to us, &c.—these SCHOOLS will be of abiding use for the salvation of the present and future generations." "OUR COLLEGE [at Cincinnati]—I *hope will be the means of effecting great wonders of conversion in the east countries of the* MISSISSIPPI." "There is connected with the church [at Hamilton Ohio,] a COMMON SCHOOL, conducted by a Catholic Priest, which AFFORDS INCALCULABLE ADVANTAGES FOR THE SPREAD OF THE TRUE DOCTRINE." Listen to the present Metropolitan, Whitfield, in his epistle under date of Baltimore, March 8th, 1832. "The Sisters community, so called, employs itself exclusively in the EDUCATION of youth and *other works of mercy*. These, and more institutions in various places, AFFORD THE MOST ESSENTIAL SERVICE, IN SPREADING THE CATHOLIC DOCTRINE." "I cannot omit mentioning that in this school [Carmelite congregation] as IN ALL *Catholic institutions for education, a large proportion of the children are Protestants, a circumstance which contributes not a little, to the spread* OF OUR HOLY DOCTRINE, &c." Such are samples of the views and published expectations of the very leaders of the Papal church in America, respecting the *extension of their religion, by means of their schools, academies*, &c. If after all these testimonies of Roman Catholics themselves, Protestants will yet cry, *all is well! all is well!* THERE IS NO DANGER OF MY CHILDREN TURNING ROMANIST!! they hope *against* hope—they *presume* in opposition to the evidence of *facts*, and hasten to cast "the bone of their bone and flesh of their flesh," within the malignant influence of that spiritual usurper and his minions, who by delusion, contrives to hold the souls of men in a bondage, as base, as it is dreadful. Do Romanists commit the education of their children to Protestant instructors, if they can avoid it! Let an instance be adduced. Till then the clamor of illiberality, so loud against Protestants, should be unheeded, and Protestants themselves learn "not to be righteous overmuch" in upholding those who "every passion week" *curse* them to their face: *though it is done in Latin.*

FACT 3d. With one more quotation I conclude. "The Sisters of Providence are a religious society of colored women, established in Baltimore 5th June, 1829." The Archbishop approved it, and the Pope blessed it. Probably from its being for colored people, the master of ceremonies thought white people would not notice it, and therefore he could *say of it what is* [no doubt] *true of all*, who fill the same rank in life. Hear them for themselves.

"The object of this institute is one of great importance:—these GIRLS WILL EITHER BECOME MOTHERS OF FAMILIES OR HOUSEHOLD SERVANTS. IN THE FIRST CASE, THE SOLID VIRTUES, THE RELIGIOUS AND MORAL PRINCIPLES WHICH THEY MAY HAVE ACQUIRED, WHEN IN THIS SCHOOL, WILL BE CAREFULLY TRANSFERRED AS A LEGACY TO THEIR CHILDREN. AS TO SUCH AS ARE TO BE EMPLOYED AS SERVANTS, THEY WILL BE ENTRUSTED WITH DOMESTIC CONCERNS, AND THE CARE OF YOUNG CHILDREN." [Metrop. Cal. and Laity's Directory for 1834, pp. 70, 71.]

My duty as a Protestant is now done; if people will put their children into a blazing and tumbling temple, to show *their* liberality or *their children's* activity in escaping; they cannot pray as Christ has enjoined, saying, "Lead us not into temptation," and still be consistent, while they rush into it themselves.

D. H.

From the Lowell Observer.

Secret Prayer.

There are some things in which secret prayer has an advantage over social and public worship. By praying in secret we give God the glory of his being every where present, and seeing and knowing all things. We acknowledge not only his general providence, as taking care of communities; but his particular providence, as watching over us individually. We express our faith in his presence, his power, and his love.

The Christian can also in secret give free vent to every desire; vary his requests according to the present state of his mind, or the present necessities of the day or hour in which he is living; he can dwell on his personal wants, and in short give full scope to his feelings, and pour out his whole soul before God with a freedom that he would not before his dearest friend.

Prayer in secret is also considered by our Lord as forming a line of distinction between the Christian and the mere professor. 'When thou prayest thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.' When we are constant in secret prayer, not as an act of self-righteousness, but from a feeling of necessity, and of its being both our duty and privilege, we may hope well of our sincerity, and of the general state of our souls before God.

The retirement of private devotion is strongly inculcated in the expression, 'Enter into thy closet. Retire from company. Go by thyself. Be alone. Retire from the notice of others, to avoid ostentation on the one hand, and distraction on the other. 'Shut thy door.' Keep out the world, and prevent every intrusion: thou hast a great business to transact with thy God, and let not the dearest friend or relative interfere with thy intercourse and converse with him. The privacy of prayer is the great thing which is here enforced. Poor persons who have but one apartment, may enter into the spirit of this direction wherever they can be retired. Isaac's closet was a field. 'He went out to meditate in the field at even-tide.' David's closet was his bed-chamber. 'Commune with your own heart upon your bed, and be still.' Our Lord's closet was a mountain. 'When he had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone." Peter's closet was the house top. 'Peter went upon the house top to pray, about the sixth hour.' Hezekiah's closet was turning 'his face towards the wall, and praying unto the Lord.'

But there is a retiredness of heart, and a self-recollection, which is of greater importance than any particular place of prayer. This is the fruit of the Holy Spirit; let us then continually look for and solely depend on his aid, which alone can enable us to give our whole hearts to this great work.

The scriptures do not give express directions how often we ought to pray, farther than by general intimations, and the examples of others. We ought always to be in the spirit of prayer. But stated seasons for retired prayer, ought at least, to be twice every day. David says, 'It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving kindness in the morning, and thy faithfulness every night.' Morning and evening devotions, then, every day, should never be omitted; and, speaking generally, unless you are prevented by circumstances out of your control, they cannot be neglected without much damage to your soul. Prayer has been compared to a key, that in the morning opens the treasury of God's mercies; and in the evening shuts us up under his protection and safe-guard. It has ever been found, that as we have sought God in spirit and in truth in the morning, so the rest of the day has prospered.

The habit of early rising is of great importance to the due discharge of morning prayer. O how many precious hours do indolent Christians lose; while those who are more self-denying and diligent, are gaining the favour of God and enjoying communion with him.

Our first waking thoughts should be directed towards God, copying David's example, who says, 'when I awake I am still with thee.' I would advise you to be longest in your morning devotions, when your spirits are lively and vigorous, and undisturbed by the events of the day; in the evening, when you are tired and spent with its labors; be shorter, and endeavor to attend to this duty sometime before you retire to rest.

Regular devotional exercises, twice every day, in secret, are insisted on as a plain duty. More than this is strongly recommended. Christians in general would find, what many do find in their own practice, a great advantage in obtaining a few leisure moments for retirement and stated prayer in the middle of the day. The word of God gives us encouraging examples of those who have done so,' 'Evening, morning, and at noonday will I pray and cry aloud, and he shall hear my voice.' Daniel, in a time of great danger his windows being opened in his chamber, 'kneeled upon his knees three times a day, and prayed and gave thanks before his God as he aforetime did. Here was the secret spring of the eminency of these holy men. They were much in prayer. Besides, men's thoughts and affections will necessarily be most vigorous and lively about those things in which they are incessantly employed, and they are able to do that best which they do most frequently.

The benefits of private prayer, are numerous.

1. Intercourse with God in secret prayer, *has a transforming efficacy.* When Moses had been with God in the mount, the skin of his face shone. Something of that glory which had been then manifested to him remained with him. And thus the Christian often comes from his closet, with some of the beams of heavenly light and glory, shining as it were in his countenance. Coming into the world is sometimes to him like a coming back into a lower sphere, into a new society. He has been holding converse with the unseen world, and he returns invigorated and refreshed for every duty.

2. This blessed employment in secret, *raises the Christian above anxiety about temporal things.* A holy intercourse with his Maker gives him a fixedness and serenity which nothing else can bestow, and hardly any thing can discompose. It prepares him for all events, and fills him with a noble contempt for all the sinful pleasures and pursuits of a world lying in wickedness.

3. The devoted Christian, praying in secret, *makes rapid advance in the divine life.* 'They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.' Sins with which the indolent and careless Christian is contending to his life's end soon yield to continued and fervent prayer.

4. Private prayer is *an engine of greater power than all human means put together.* The greatest of earthly monarchs, neglecting prayer, has not that power to glorify God, benefit man, and secure his own happiness, which the humble and praying Christian has. The prayer of poor, destitute, and afflicted Christians, in the name of Christ, may turn the hearts of kings, and princes, save his country, raise up pious ministers, secure a blessing to their labors, send the gospel to the heathen, and advance the kingdom of Christ in the world.

5. *It makes us fruitful in every good work.* 'I reckon it,' says Bennet, 'matter of common experience among good men, that they find themselves more or less disposed, and fit for their respective duties and service, according as their diligence, constancy, and seriousness in secret prayer is more or less.' Christians, if you wish to prosper, if you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer.

6. *It will be rewarded openly.* Our Lord does not in these words promise the very thing which you request; but your Father will reward you; he will give you a free, and full return, a gracious retribution, evidently, though not perhaps identically. Every tear of godly sorrow, shed in secret, will then be a brilliant gem in the crown of glory surrounding the brow of the Christian. The Christian's reward comes from a Father of infinite power, riches, wisdom and love; and therefore cannot be a small reward, or an unsatisfying portion. May every reader then be encouraged to begin, or more constantly to practice and persevere in this sacred duty. —*Bickerstith.*

From the Connecticut Observer.

The Present Age Reviewed by the Next.

Some editorial brother, in the year 1833, may be supposed to discourse thus for the instruction of his readers. We often hear the remark that this is a liberal age, an enlightened age, a benevolent age; and the wonderful improvements made during the twentieth century are often spoken of. We wonder at the stupidity of our predecessors, and think it strange that they could rest satisfied with the imperfect state of things in their day. Now, it is doubtless true, that in comparison with former times, this is a liberal, enlightened, and benevolent age; and we have made great improvements on the rude inventions of our forefathers. But we suspect that they in their turn thought thus of their own age, and of their predecessors. We have been amused in looking over some musty pamphlets and newspapers which accident threw in our way, to find in the last century the very same views expressed. Men then talked of the "age in which we live," of the "improvements now making," of the "new era just begun," and of other similar things, precisely as we do now. It is almost enough to make one smile to read some of their statements. The donations, for instance to the American Board of Foreign Missions, one of the most popular charities in the church, were less than $150,000, a century ago; yet they seem to have thought this a very liberal offering; and we perceive, that certain persons seem to have been seriously alarmed lest this excessive liberality should impoverish the country. The same year only twenty missionaries were sent to the heathen; but to send this number appears to have been regarded as something worthy of congratulation. So much is liberality a relative form.

It is even more amusing to read over their conceptions respecting the future. Things which are now so common as to be expected as a matter of course, were then scarcely thought capable of existing; and the few whose minds were expansive enough to embrace in imagination what has now become reality, were regarded as visionary enthusiasts. It was, a century ago, a question seriously discussed, whether it was possible to colonize all the Africans in this country, and many sagacious men who wished it might take place, regarded it as only among conceivable events.

There are some other things which seem very strange to persons of this age. We notice that the Bible was rarely used as a school book; or if used, was ever read over hastily, as the other lessons; and even in their colleges and universities, the Bible was not made a class book. We are not speaking now of countries which at that time were Mohammedan and pagan, but of countries nominally Christian, having Christian ministers and Christian institutions.

Their treatment of the Sabbath is no less surprising. In the state of Connecticut, one of the most moral and religious portions of our country, at that day, we find from the old advertisements, that boats impelled by steam, used to arrive on Sabbath morning, and carriages with passengers and baggage were rattling through the streets, almost while people were going to church. And most surprising of all, we see it intimated, though we would not believe it if the proof was not so strong, that members of the church were among the owners of these boats. Stages, too, at that time, run on the Sabbath; and even the mail was transmitted by order of the government.

In the political world, if the newspapers of that age are to be relied on, the state of things was singular. It is said that the principle was acted on, if not publicly avowed, that offices are "the spoils of war." By which it seems to be meant, that offices, instead of being designed for the good of the people, were only baits made on purpose for office seekers to bite at. This class of persons is now happily known only to tradition; but the term will explain itself, so that we need not trouble our readers with an explanation.

One of the most astonishing things which met our eyes, as we trumbled over these records of olden time, is the state of things in regard to intemperance. Thirty thousand drunkards are said to have died annually in the United States! We should think there must be some mistake in this statement, were it not found in many different forms. We are, however, inclined to think it correct, improbable as it seems to people in these days. But the wonder ceases when we look at the whole subject. The poisons, called ardent spirits in its various shapes, were kept for sale at almost every corner of the streets. Shops were kept in which this was the great article of trade; buildings were formed in express reference to this; and members of the church not only often owned these buildings, but were themselves engaged in the sale. And it appears that a long struggle was necessary to stop this use of the poisons. Societies were formed, sermons were preached, essays were printed, meetings were held month after month, addresses were made, and some of the best talent of the church was long employed in beating down this vice, before a final triumph could be gained. We think the men of this age ought to know these things, that they may see at what expense of effort our good institutions were redeemed from threatening ruin. We ought not, in the clearer light and better state of morals of the present day, to forget our predecessors, who, with fewer advantages, and as it were in the twilight of knowledge, achieved so much for the good of the world.

Select Paragraphs.

He that relishes all things as they are and not as they are esteemed, is truly wise and taught of God.

When a man humbleth himself for his faults, he easily pacifieth those that are offended with him.

First keep thyself in peace, and then mayest thou pacify others.

A peaceable man doeth more good than a learned one.

A passionate man turneth good into evil and easily believeth the worst.

He that is in peace is not suspicious of any.

But he that is discontented, is neither quiet himself, nor suffereth others to be quiet.

He considereth what others are bound to do; and neglects that which he is bound to do himself.

Some there are that keep themselves in peace and are in peace also with others.

And there are some that neither are in peace themselves, nor suffer others to be in peace; who are troublesome to others, but always more troublesome to themselves.

Our whole peace in this life consisteth rather in humble *suffering*, than in not feeling *adversities.*

He that knows best how to suffer, will best keep himself in peace. He is a conquerer of himself, a lord of the world, a friend of Christ and an heir of heaven.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things.

Simplicity is in the intention; purity in the affection; simplicity tends to God; purity apprehends and tastes him.

If thy heart was right, then every creature would be a looking-glass of life and a book of holy doctrine.

When a man beginneth to grow lukewarm, then he is afraid of a little labor.

He that doeth well and rightly considers his own work, will find little cause to judge hardly of another.

He that diligently attendeth unto himself, easily holds his peace concerning others.

False freedom of mind and trust in ourselves are very contrary to heavenly visitations.

All that is high is not holy; nor all that is sweet good, nor every desire pure; nor every thing that is dear unto us grateful to God.

He that is taught by the gift of grace, and instructed by the withdrawing thereof, will not dare to attribute any good to himself: but will acknowledge himself poor and naked.

Seldom those that are self-wise suffer themselves humbly to be governed by others.

All the world cannot lift him up whom the truth hath subjected unto itself; neither shall he be moved with the tongues of all is praises, that hath settled his whole hope upon God.

Of the sayings and doings of others, judge not rashly; neither do thou entangle thyself with things not committed unto thee, and doing thus thou shalt be little or seldom troubled.

The fear of death, or of adverse fortune, is one of the greatest impediments of virtue.—*Bacon.*

From the American Pastor's Journal.

Treatment of Awakened Persons.

It is a truth readily acknowledged in reference to the maladies of the body, that great discrimination is needed by the physician, lest for want of rightly discerning the type of the disease, he apply the wrong remedy, and thus injure, instead of healing his patient. The same remark is as true in reference to him who is called to "minister to a mind diseased," and prescribe the remedy of the gospel to a soul convicted of sin. The following incidents in the early religious experience of the writer, are believed to have been the cause of greatly protracting the period of his impenitence and rebellion against God.

I had for a long time felt deeply solicitous for my eternal welfare. I read the spiritual and searching books of Alleine, Baxter, Doddridge, and others; a dozen times in a day, perhaps, I bowed my knees in prayer, but all without gaining any relief. I *now* perceive the cause of my disappointment was, that the only motive of all these services was to work out a righteousness of my own—that I might bring a sacrifice, upon which I could "bid the Almighty look and be satisfied." In this state of mind, I applied to a spiritual adviser. After hearing my relation, instead of sifting my motives, or even inquiring very closely into my exercises, he said, "Persevere, my young friend; perhaps God will meet you with a blessing. I believe you are not far from the kingdom of heoven." Ah, how sweet was that flattering word to my proud heart! How sweet, and how fatal, too, to all gracious impressions! The Holy Ghost had been urging me to distrust myself and my own doings, and to despair of every thing but the gratuitous mercy of Christ; but my injudicious friend revived my confidence in the hopefullness of my case and af course I did not cast myself on my Saviour, and renounce my sinful works. As a consequence, I lost my seriousness, and passed many years in impenitence.

Again the Spirit of God awakened me to think of eternal things. Deeply distressed, I reyared the study of a minister, and asked with real earnestness, 'what I must do to be saved. "All I can say to you," he replied, "is what the Holy Ghost has said, 'Believe on the Lord Jesus Christ.' " I could not reply, for I knew those were the very words of the Bible. But to me, they conveyed no idea of my duty, notwithstanding all my reading. I had no conception of what it was to "believe." Such was the subdued, ready temper of my mind at that time, that I am pursuaded I could have been easily induced to cast myself on the Saviour, had the minister told me what kind of an exercise faith is, and given me some illustration of the manner in which the sinner yields to the claims of his Maker, As I turnod away from his coor, a feeling of despondency came over me, and I mentally exclaimhd, "O that I knew what it means; that some one who *has* believed, would explain how it was!" I went away without light. X.

THE LIFE OF FAITH.—Observe but the man who is much in heaven, and you shall see he is not like other Christians; there is something of what he hath seen above, appeareth in all his duty and conversation. If a preacher, how heavenly are his sermons! If a private Christian, what heavenly converse, prayers, and deportment! Set upon this employment, and others will see the face of your conversation shine, and say, Surely he hath been with God in the mount. But if you lie complaining of deadness and dullness, that you cannot love Christ, nor rejoice in his love, that you have no life in prayer or any other duty, and yet neglect this quickening employment; you are the cause of your own complaints. Is not thy life hid with Christ in God? Where must thou go but to Christ for it? And where is that but to heaven, where Christ is? Thou wilt not come to Christ, that thou mayst have life. If thou wouldst have light and heat, why art thou no more in the sunshine? For want of this recourse to heaven, thy soul is as a lamp that is not lighted, and thy duties as a sacrifice which hath no fire. Fetch one coal daily from this altar, and see if thine offering will not burn. Light thy lamp at the flame, and feed it daily with oil from thence, and seeif it will not gloriously shine. Keep close to this reviving fire, and see if thy affections will not be warm. In thy want of love to God, lift up thy eye of faith to heaven, behold his beauty, contemplate his excellencies, and see whether his amiableness and perfect goodness will not ravish thy heart. As exercise maintaineth appetite, strength and vigor to the body: so these heavenly exercises will quickly cause the increase of grace and spiritual life. Besides it is not false or strange fire, which you fetch from heaven for your sacrifices. The zeal which is kindled by your meditations on heaven, is most likely to be a heavenly zeal. Some men's fervency is only drawn from their books, and some from the sharpness of affliction, and some from the mouth of a living minister, and some from the attention of an auditory: but he that knows his way to heaven, and derives it daily from the true fountain, shall have his soul revived with the water of life and enjoy that quickening which is peculiar to the saints.—*Baxter's Saints' Rest.*

CHRIST judged of things according to their sound utility. This utility was their accordance with main doctrines. I have often thought how little our Christians act upon this principle. In determining the merit of an action, instead of referring it to the great moral standard, the Bible, they devise a rule for themselves, which to their own minds, is of such influence that it takes the place of general principle.—This is self-interest.—When a point of duty is proposed, instead of examining it as to its bearing upon Christian principle, the thought is, Does it affect my interest? Does it not require the mortification of some wished for pleasure? Does it not check me in the pursuit of an object which I greatly desire to attain? In a word, does it not forbid me to sin, though under the garb of righteousness? If these questions can be answered in the negative, the principle is received as a rule of action, while perhaps not once has it entered the mind of the inquirer to examine the question, as to its agreement with the doctrine of his Saviour. Hence, I imagine, flows that cold formality,—that heartlessness which characterizes too many Christians. This neglect of the doctrines of Christ, as the rule of faith, which in time begets carelessness in the study of truth, at length leads to Socinianism. Its natural tendency is this way, for who will trouble himself about the doctrines of the Saviour, when he is little disposed to let them influence his belief or practice.—*Churchman.*

THE GOSPEL THE POWER OF GOD.—The Apostle says he is not ashamed of the Gospel of Christ, because it is the power of God unto salvation. There are some, however, who are ashamed of it, and yet by a strange incongruity seek to magnify its power.—They thus disguise all appearance of their being ashmed of the Gospel from others, and all consciousness of it from themselves. There are three such classes. First, those who soften or explain away the distinguishing doctrines of the gospel with a view to promote the reception of it among the intelligent. Secondly, those who torture parts of the Scripture so as to bring them into conformity with some prevalent theory of science. And thirdly, those who trangress the bounds of Gospel simplicity, and conform to the world with the view of rendering religion more acceptable to the votaries of Mammon. Such persons indicate a lurking dissatisfaction with Christianity, by this purient desire of giving a better adaptation to society. They do not consider, that so far as they modify the Gospel, it is *theirs*, and not Christ's. The Gospel of Christ is the power of God unto salvation: but the gospel of man is the power of Satan unto destruction.—*Ib.*

MR. WIRT—DR. WADDELL.—Nothing that the late Mr. Wirt wrote has attracted more attention than his description of the Communion Sabbath at Dr. Waddell's church. A friend of ours asked Mr. Wirt, a few years since, how far the account might be taken as authentic history. He replied that there was no fiction except in the grouping. He has thrown into one scene circumstances and discourses which had, in point of fact, been scattered through various interviews. Yet he had heard all the sentiments from his lips, and on the retrospect he still considered Dr. W. as inferior to no man he had ever heard, in eloquence.

For his day, Dr. Waddell was an eminently learned man. The contents of his library evinced an acquaintance with all the learned languages, and the best works in science and literature which were then and there accessible.

Dr. Waddell was licensed to preach by the old Hanover [Virginia] Presbytery, April 2, 1761. Six months afterwards, five different calls were presented to the same body from different congregations, inviting his services, none of which he would accept. He was ordained at Prince Edward, June 16, 1762. In October, 1762, he settled as pastor of the churches at Lancaster and Northumberland, [Va.;] in 1771 and in 1776, removed to other charges and died September 17, 1805.

Several of his children still survive; one of whom is the wife of the Rev. Dr. Alexander, of Princeton.

Mr. Wirt had caught from Dr. Waddell an enthusiastic admiration of Robert Boyle, as one of the first who had practically carried out the inductive principles of Bacon, and as eminently a *Christian* philosopher. It was from a circumstance connected with this fact that the secret of Mr. Wirt's authorship of "The British Spy" transpired. In the Spy he made allusions to Boyle, whose works were then little read, and it was found that they were scarcely ever taken out of the public library at Richmond, except by Mr. Wirt. This led to the surmise that he must be the author of the popular work.—*S. S. Journal.*

REVIVAL INTELLIGENCE.

BUFFALO, N. Y.

Extracts of a letter from Rev. J. H. Martyn, to a friend, dated Buffalo, N. Y. Feb. 9, 1834.

I must steal a few moments to give you a short account of our late protracted meeting. My church, which is a large, elegant house, was dedicated on the 19th of Dec. On the 22d. or first Sabbath following, we received to our communion 21 persons. On the 24th a protracted meeting commenced, which was closed last Sabbath evening; continuing thus 41 days; and a more glorious meeting I have never seen or read of. God has wrought glorious things in this city. There are already about 500 hopeful conversions among the adults, and more than 100 among the children. Among the converts are men of all ranks and characters in society; multitudes who were cold-blooded Infidels, and Unitarians, and Universalists, are now sitting at the feet of Jesus, clothed and in their right mind. Sabbath before last we received to our Communion 94;—42 of whom I baptized. Last Sabbath we received 23 more, and we expect soon to receive another large accession. About 50 will unite with the first church [Mr. Eaton's;] as many more to the Methodists, and as many more to the Baptists. When I took the pastoral charge of this church, 16 months since, it contained 25 members; now we number 224, and expect that within a month it will number more than 300. What hath God wrought in this Infidel city through the instrumentality of our little *free church!* Yes, God has done it, *all of it*, and to him be all the glory.—We have agreed to colonize in the Spring, and are going to put up another large house. May God go with the colony;—he will—and his name shall be praised in Buffalo.—*Boston Recorder.*

NEWBURYPORT.—The churches are enjoying a season of refreshing from the presence of the Lord. A deep and solemn attention pervades all our assemblies, and many sinners of the most hopeless character, have been brought to all appearance, to renounce their sins and humble themselves at the Redeemer's feet. Religion is the topic of conversation almost at every corner of our streets. There is a pressure on every mind. Every man's attention is turned to the subject of religion. Some are speculating on these things; some are wondering; some view them with an intense curiosity. Some are predicting great evils; some with a sneering on their lips are pronouncing the whole a popular delusion. Some, bowed down with a sense of their sins, are seeking their salvation; some are weeping and some praying. The public mind is greatly divided. As in the days of our Saviour, some thought him so bad as to have a devil, and others said, *these are not the words of a devil; can a devil open the eyes of the blind?* So it is now. Some think the passing work the worst of delusions, and some believe they see in it the power of God.—*Register, Mar.* 1.

The protracted meeting, which was in progress when our last number went to press, closed, as was contemplated, on Sabbath evening. During these solemnities good results were, in several instances, strikingly manifest. There was, moreover, a fresh impulse given to the spirit of activity and devotedness in the Redeemer's service, and a renewed impression made upon the public mind at large, favorable to the highest interests of man.—*Ib., March* 15.

Respecting Newburyport and vicinity, we are permitted to make the following extract from a letter received in this town, dated March 3, 1834. After mentioning several instances of hopeful conversion and a very favorable state of religious feeling generally in Amesbury, the writer says:

"In West Newbury are about 40 inquirers. In Bellville also, God is displaying his grace. Anxious sinners are there also found. And also in Portsmouth, in the Baptist Society, and to *some* extent in Mr. Putnam's Society, I am told there are awakened sinners. But this is nothing, comparatively. I want to tell you about Newburyport. They had a protracted meeting last week in Mr. Milton's church. It was at times so thronged that on two occasions the professors of religion were requested to go to some other church in the evening, [where a sermon would be preached to them] in order to make room for the multitudes of poor lost sinners. At the close of the protracted meeting services, inquirers were invited to stop. There was no urgency in the invitation. They were simply invited in this form: "Inquirers are desired to remain:" and once I saw—as it was estimated—200 immortal beings remain as inquirers. When I arrived there, I went first into the stage house. Almost the first conversation I heard, in the bar room, was intimately connected with religion. I went a day or two after, into a barber's shop, and there we had the great absorbing topic, too. In the market place also, this is the theme. Some of the hopeful converts were Universalists and scoffers. One young man, without an apparent motive, in his thoughtless and profane folly, and as I suppose by way of a good joke, sent a note like this into a religious meeting: "A mother desires prayers for an unconverted son." When he had so done he went to the *card table.* Fervent prayers were offered by the people of God for this impenitent son, but none knew who it might be. After two or three weeks however, this once thoughtless, wicked youth, rose in a religious meeting, a subdued, humble Christian, and confessed himself to be the writer of that note, and all the above circumstances! and now he sits at the feet of Jesus in his right mind. Another case. A man, who had been a great sinner even according to the standard of the *world*, became a trophy of grace. A scoffer met him, and tauntingly brought to view his former sins. The penitent frankly confessed every thing, so that the scoffer gained little satisfaction in this attack. This same despiser had recently turned one daughter out of doors on account of her conviction, or conversion, and had manifested, in no equivocal form, similar feelings towards another daughter. After the above conversation, he, [the scoffer,] went to a religious meeting to take his daughter away, having learned she was there. When he entered, the penitent convert above mentioned, was praying. And he prayed, that if there was a scoffer or opposer there, God would fasten an arrow in his heart. Very soon indeed an arrow of God was rankling in that proud rebel's heart. That same night the wounded sinner sent for his minister, Mr. Dimmick, in unutterable distress. Mr. Dimmick, when he came, offered him his hand. The conscience stricken wretch drew back exclaiming—"*Me? Me?* Give *me* your hand? I am not worthy to take it. I have abused and injured you, and all Christians."—But he too has found mercy.—*N. H. Observer.*

PROVIDENCE, R. I.—Throughout this city, the religious feeling is more than ordinarily deep and solemn. The public meetings are well attended and people appear to listen to the word with unusual interest. Meetings for prayer and conference are also frequently held in almost every neighborhood, and the full attendance and silent attention of these little assemblies, seem to say God is near. There is little or no excitement, nor do we think it proper to say there is a reformation, although conversions are frequent. We believe God is about to visit us. Protracted meetings have been held with the second Baptist and the Richmond street churches, and arrangements we understand are making, for similar meetings with the third Baptist church.

BROWN UNIVERSITY.—A pleasing revival is now in progress in this institution. It is characterized by a solemn stillness, a fearful trembling sense of God's presence, and an anxious solicitude lest the Holy Spirit should depart. On account of the peculiar state of feeling in this respect, we have omitted to give any account of the circumstances, for some weeks. We do not feel that it is necessary longer to keep silence. Many souls have been hopefully converted, new cases are almost every day occurring, some are now professedly anxious, and the hope is entertained that the work has but just commenced. Between twenty and thirty indulge hope that they have recently passed from death unto life. Less than forty in the institution still remain unconverted.—*Philanthropist.*

REVIVALS IN MAINE.

THOMASTON.—A protracted meeting in the 2d Baptist church, commenced Jan. 20.—The pastor, Rev. J. Washburn writes, in Zion's Advocate:

Near the close of the second week, it was requested by Dr. Woodhull, pastor of the Congregational church, to have the meetings commence at his meeting house the next week; this was done, and the meetings were attended with unabating interest. At the end of the third week, we concluded to close the protracted meetings in the day time, and on the fourth week evening lectures to be attended in each meeting house in turn.

During the three weeks, the meetings continued uniformly, to commence at 9 o'clock A. M. by conference and prayer, which continued through the forenoon, then an intermission of one hour, commenced in the afternoon by a sermon followed by conference and prayer. Also a sermon in the evenings, attended by conference or occasional inquiry meetings.

During these meetings, many have been reclaimed from their backslidings, and many deep felt confessions were made, many trembling hopes have been greatly confirmed, and a goodly number hopefully brought from death unto life. It has been truly a blessed day. Those hopefully converted I have not attempted to number. Many are now enquiring, What shall I do to be saved. The work we fondly hope, and many believe has just begun. It has been very gratifying to see with what a christian spirit of love the members of the second Baptist Church, and the Congregational Church have united in these meetings. If ever sectarian feelings were laid aside, they have been among us. In all our conferences and prayer meetings, male and female of both churches, appeared one in Christ.

SOUTH BERWICK.—Revival in Baptist and Congregational churches. Rev. Mr. Keeler, pastor of the latter, writes in the Mirror:

Including those who are indulging hopes in both societies, there are now probably something over 100 inquirers. Hopeful conversions are occurring here daily, and from the increasing interest which is manifested, we hope the work of God among us has just begun. Although the revival is not confined to any particular class, yet the majority of those who have been hopefully converted are in the morning of life. Our Sabbath schools, academy and female seminary, are sharing richly in the good work. Among other happy results I cannot forbear noticing with peculiar satisfaction, the Christian love and harmony which prevails among the various evangelical denominations among us. However we may differ in minor points, may our faith and feeling that we are all one in Christ Jesus, never be less than they are now.

IN NEW-HAMPSHIRE.—Rev. Gibbon Williams, of Dover, N. H. writes us that the Baptist society there contemplate a protracted meeting to commence on the 24th inst. He informs us that the meetings of this kind recently held at South Berwick and at Portsmouth, have been attended with a special blessing.

We learn from Charleston, that the state of things in the Baptist society there is still deeply interesting. About thirty, it is hoped, have passed from death unto life.—*Lowell Evang.*

NORTHAMPTON.—The Hampshire Gazette says:

"For some weeks past, there has been an increased attention to religion in this place. Meetings are frequent and full. There has been no protracted meeting. In some towns in this vicinity there is much seriousness, and we have intelligence of religious revivals from various parts of the country."

IN CONNECTICUT—*Wethersfield.*—The Rev. J. Holbrook, recently settled as pastor of the Baptist church, mentions a powerful revival now going on:

Backsliders have been reclaimed; and some who have been doubting for years in regard to the genuineness of their hope, now feel strengthened. The cries of the convinced and the songs of the redeemed are heard at every meeting. It is said, there has not been such a time in this town for thirteen years.

This revival commenced at the protracted meeting which succeeded my ordination. Our Congregationalist and Methodist friends attended and took part in our protracted meeting; and we are still happy to say, that the union which was manifest during the meeting still continues.

BRISTOL COLLEGE, Pa.—We cannot leave the subject without alluding to the happy religious influence which has been felt in a remarkable degree by the students of the institution since its establishment. Many very decided cases of conversion have occurred among them during the present session, and the interest manifested by others with respect to religion encourages the hope, with the divine blessing, of similar results in their experience.—*Epis. Recorder.*

REVIVAL IN WOODSTOCK.—A very interesting revival of religion has existed the winter past in North Woodstock, Muddy Brook.—More than twenty have entertained hope.—This is now the third revival which that church and congregation have enjoyed since the autumn of 1831. The church then consisted of about ninety members. There are now more than two hundred.—*Connecticut Observer.*

From the New-York Observer.

Religious Error in the West.

Among the discouraging circumstances in relation to the religious prospects of the West, I shall place first of all the progress of error. I shall mention a few of the most important forms of error, and not attempt to give all the minor subdivisions of it which may be found.

1. The most dangerous species of *heresy* existing in the Valley of the Mississippi, in my opinion, is *Campbellism*, or the doctrines which Alex. Campbell has so successfully propagated in the Baptist church. He has adopted a theology which is subversive of all that is real in the Gospel. His great principle is that all that is necessary to make any man a Christian, is to have a belief of the historical facts of the New Testament, just as the record of any other past events is believed, with a determination to obey the commands of Christ, a most prominent one of which is baptism by immersion. The doctrine of the operation of the Holy Spirit in regenerating the hearts of men, as it has ever been held by evangelical denominations in all ages of the Church, is utterly rejected and derided. There is no such thing, in his opinion, as regeneration, save baptism by immersion, or rather, immersion in connection with an intellectual belief of the Gospel narrative. All who embrace this system profess to know nothing about the process of conviction, deep distress of soul for sin, need of the atoning blood of Christ to wash away guilt, and of the Holy Spirit to renew and sanctify the heart through the influence of the truth.

That the doctrines of Mr. Campbell are rapidly spreading in the West, I fear is too true. They have produced the most disastrous consequences to very many of the Baptist churches in all parts of the West, and especially in Kentucky, where the law allows even a small minority of a church who have seceded, or been expelled for heresy, to occupy the meeting house in which they formerly worshipped, such portion of the Sabbaths as is proportionate to their relative number. In consequence of this the Campbellites and the Orthodox, in many cases, worship in the same meeting-houses and all the evils which can arise from such a course exist and flourish. It is true that the work of *assorting* has now gone on so long in many Churches, that the two parties do not, as a general thing, often hear each other. But it is obvious that this most unjust law of the Legislature of Kentucky, which prevents a Church from separating from its place of worship, those who have departed from the doctrines which it holds as a Church, and which are fully exhibited in its symbolical books, and its Confessions of Faith, must foster trouble in every Church in the State, wherever there is a party, however small, who choose to create a schism, and to have a preacher of their own sentiments.

And in the case of the followers of Alexander Campbell, this is not at all difficult. For if any party or body of men may choose to organize themselves into a Church, [and there is a most simple and short process for this] they may select any one whom they please, and themselves ordain him as an *elder*, [their term for an ordained minister] or a *deacon*, both of whom have the power to preach, baptize, and administer the sacrament of the Lord's Supper. The *deacon* can administer these ordinances, if there is no *elder* present to do it. As no previous study or preparation is necessary, according to their doctrines, to qualify men for these offices, nothing is easier than to find men who will become elders and deacons, wherever men can be found who have the opinion of themselves that they can talk or preach as well as any body else, which is certainly no very difficult matter in *Kentucky*, or any other State.

It is the practice of some of the Campbellite preachers to administer the sacrament of the "loaf and the cup" every Sabbath. Others do not so frequently; though I think that this practice will become common after a while.

Mr. Campbell, and I believe it is characteristic of his followers generally, at least I know no exception, is opposed to all the efforts of our Bible, Tract, Missionary, and Sunday School Societies—I presume, however, upon the principle that they do not propagate what he believes to be the Gospel. You know that he has published what is called his Translation of the New Testament, which perverts a good many texts, especially those which relate to *baptism*, in such a way as to favor his peculiar views.

He publishes, as I have already mentioned a monthly paper called the *Millenial Harbinger*, at his own residence, which is near to *Wellsburg*, a small town not many miles distant from Wheeling, in Western Virginia. Of this work he publishes about *eight thousand* copies. The subscription price is one dollar per annum—I believe. He has printing presses, book-binders, &c. at his establishment. He has printed his Testament in two sizes, both *stereotyped*, I understand, and sells them at a good price truly. Thousands of copies are sold annually.

I believe that this subtle species of error is destined to have a very great prevalence in our country. It is easy and simple, requiring no burthens to maintain it. What are Mr. Campbell's views on the subject of the Trinity, Divinity of Christ, and of the Holy Spirit, is not satisfactorily known. But from his saying little on these points, and evidently making but little of them in his system, there is great reason to fear that he rejects entirely, at least in the sense in which the orthodox hold them, these fundamental doctrines of christianity. This is generally believed by the orthodox Baptists. Mr. C. however, denies that he is a *Socinian*.

I do not precisely know how extensively Mr. Campbell's doctrines have spread; but a considerable portion of the Baptist church in the West have adopted them—not a *third part*, however, as has been asserted. I am happy to say that a most strenuous resistance is made to Campbellism by the orthodox Baptists. It is a matter, however, of deep regret that so many of those who oppose Mr. Campbell have such *Antinomian* views as to lead them to oppose the benevolent operations of the Bible, Tract, Missionary, and Sunday School Societies. *High Calvinism*, or rather, a perversion of Calvinism, is the cause of these erroneous opinions on the necessity and province of *human* efforts to save men. But I firmly believe that a brighter and better day is arising on the Baptist churches in the West. They have many and excellent men who hold right views on all these points, and who labor nobly and successfully for the truth.

2. *New Lightism* is also a dangerous error. But the *New Lights* hold much more of truth than do the Campbellites, and preach the necessity of an atonement, and of the influences of the Spirit. It is probable that there are cases of real conversion among their followers, especially those who have not learned to distinguish and approve of their peculiarities. Their ministers seem to me to be *Arians* rather than *Socinians*. Mr. Stone, their leader, holds that Christ is not a *creature*, that is, he was not *created*, but *begotten*—but yet inferior to God, and not existing from eternity. The believers of this doctrine do not differ much from the Campbellites, except that they do not like the doctrine of *water regeneration*, and preach much more about the Spirit. And although they are erroneous on some fundamental points, yet they so preach as to exhibit a great deal of truth on others, and even so represent those points in which they are wrong, as to be misapprehended, fortunately, by some of those who hear them, and who are not accustomed to discriminate. The *New Light* preachers, as yet, adhere very much to the use of the scriptural phraseology on the subject of the atonement and work of Christ and of the Holy Spirit. There is a considerable disposition in some of the Campbellites and New Lights to unite. Both baptize by immersion. I do not know the number of the New Light congregation, but it is considerable in Kentucky and Ohio, and some are found in other states.

3. *Infidelity* is probably the most *abundant* species of error. That infidelity is increasing in the West is obvious. But it is the infidelity which results from ignorance, and not from hardened and intelligent wickedness. Infidelity of an indefinite species, and of every gradation from what is not much more than *indifference*, up to avowed hostility to the gospel, is to be found in every part of the West.

Catholicism or *Romanism*, is unquestionably making progress in the west. A vast number of emigrants from Ireland and Germany are arriving here annually, and settling in the new states. A large portion of them are *Roman Catholics*. The Catholics are also gaining ground by their schools and colleges, as well as by *actual conversions* from the people who were nominally Protestants. This might be expected in a country, where people are uninformed, and where they are ready to embrace any form of religion which may be presented to them, especially when that form of it is not very offensive to the natural heart of man. I know not the precise number of catholic churches in the west; but they are undoubtedly increasing, but not so rapidly as many suppose. Still it ought to be a matter of grief and concern that so dangerous an error should be embraced by so many as do embrace it.

5. There are many minor and less important kinds of error in the west, which are embraced by men—though not in very great numbers—such as *Mormonism*, *Shakerism*, &c. for there is no species of error so monstrous which does not find some one ready to embrace it. It is incredible, almost, that some hundreds, and I might say even thousands, have embraced the absurdities of *Mormonism*, which certainly has some arch dishonesty on the part of its founders, as its basis. I am, &c.

PHILANDER.

From the Clarksville (Tenn.) Chronicle.

Emancipation.

MR. EDITOR:—Our political affairs present an interesting spectable. We are on the eve of forming a new system of government, and whether it shall be a better one than the old, rests with the wisdom of our representatives. It seems to be an auspicious time for removing the blackest stain in our otherwise free institutions. It will be readily seen, that I allude to SLAVERY. It is evident that England must bear the stigma of its introduction among us, but the obligation to remove it, rests with us. At this interesting epoch, I think it desirable that public attention should be directed to this subject, and as no abler pen has been wielded in support of abolition in this state, I have been induced to tax my humble abilities with some remarks.

As to the injustice of holding our fellow beings in bondage, when it can be avoided, I am persuaded there is but one opinion. My remarks will therefore be directed to the consideration of its policy; and it would seem unnecessary to say any thing on that head, when we have before us the greater prosperity of the free states. Virginia is among the largest and oldest of the states, and is only third in white population. Where shall we look for this falling off! Certainly in slavery. Her people have gone to the Western and Southern states. The immense quantity of land required to employ slaves, forces many for want of room to seek another region. Moreover the land cultivated by slaves is soon exhausted, and more must be obtained. If she had been peopled by laborers interested in the soil they cultivated, the consequent better husbandry would have improved instead of destroying her fertility, and would have enabled her to maintain the preeminence she once enjoyed in the Union. As things have gone, an appearance of poverty and discomfort pervades most of that portion lying east of the blue ridge, and where slaves have been most numerous. When we turn to this, quite another impression is made. In her infant state compared with Virginia, she has astonished us with the rapid increase of her population and resources, displayed in her internal improvements. Can any one hesitate in seeing that slavery has made this appalling difference! Try all the states, and we shall see the same results. New England has never had any emigrants to spare. Though much more sterile in her original state than Virginia, she supports in comfort a much greater number on the same space. Compare the value of land in one of the free and one of the slave states, and you will find in the former that the land is worth more than the slaves and all, in the latter. So rapid would be the increase in value of land in any of the slave states made free, that it would indemnify the owners for the loss of their slaves, if they were compelled to give them away. But more than their value can now be obtained for them; and this circumstance makes immediate action necessary. If Louisiana should again fly to her prohibition laws, as she undoubtedly will, and the other southern states follow her example, we should be deprived of that favorable opportunity for manumission which now presents itself. Profit can be the only excuse offered for the continuance of this evil. I will put it to every slave holder whether, after deducting their food and clothing, doctor's bills, and attention in sickness, any clear profit results?

To form a just opinion of the state of public sentiment with regard to slavery in this vicinity, it is only necessary to notice the fact, that there is almost a simultaneous movement for Illinois. So unprofitable is the labor of slaves in this latitude, and so disgusting their management in the present humanized state of public sentiment, that thousands, despairing of their immediate removal from this section, have determined to desert one of the finest portions of the Western Country—their homes and friends, and seek relief in a strange land. So much for the policy of this schema. On the other hand, if we were ever so much determined to hug this curse to the last, the embrace would be but transient. Virginia was a year or two ago within a few votes of abolition, and will no doubt soon carry the measure. In Upper Kentucky there is now forming an association, composed of the first talents and influence of the state, with a view of effecting the same. And can we of Tennessee expect to resist the spirit of universal emancipation which is abroad! Its current is destined to roll on till it liberates a "race who seem outcast from hope: oppressed where liberty has placed her throne, and despised where man has first spoken the name of equality."

I will now give the plan I propose for effecting this glorious project. Let the convention provide that at some short period after its adjournment, every male born after the date fixed upon, shall be free at the age of 21 years, and the females at eighteen. If this cannot be done, let some clause give the power to the legislature, that no new convention may be necessary to effect it. Whenever this increase is agreed upon, the work is done. Those who are too fast wedded to the curse to be weaned, will immediately emigrate with it to some other state. And those who intend to remain, will get clear of their slaves while the price is high. And in this way the act will be so anticipated as to leave but few freed ones among us.

WILBERFORCE.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 9, 1834.

☞Mr. John G. Simpson is agent for the Western Luminary. He has set out on a tour through Kentucky, in prosecution of the business of his agency. We hope our friends will give him their aid in procuring subscribers and collecting funds due the establishment.

Public Address.

The Rev. Mr. McDOWALL will deliver an address to *gentlemen* on the subject of *Moral Reform*, with special reference to the vice of licentiousness, at the First Presbyterian Church, on Thursday evening next, at 7 o'clock.

Day of Humiliation and Prayer.

It will be perceived by reference to the extract from the minutes of the West-Lexington Presbytery, in to-day's Luminary, that this body has set apart Friday next, the 11th inst. to be observed by the churches in their bounds as a day of humiliation, fasting and prayer. We hope all the churches in the bounds of the Presbytery will observe the day in the manner designated. A general meeting of the several denominations of christians is to be held on the evening of that day, at the First Presbyterian Church in this City.

Protracted Meeting.

A protracted meeting will commence at Leesburg, Harrison County, on Thursday the 17th inst. Several Presbyterian ministers are expected to be present.

West-Lexington Presbytery.

The regular Spring meeting of this Presbytery commenced its sessions on Wednesday last, at the *Clear Creek* church, Jessamine county; and finally adjourned on the following Thursday evening. The meeting was characterized throughout with great harmony and good feeling. We had intended to speak in detail of the proceedings of the meeting, but the following article [from the pen of a brother who was present, but who was not a member of Presbytery,] renders it unnecessary. We cheerfully give it the room we had intended for our own remarks. The Presbytery adjourned to meet on the last Wednesday in September next, at the First Presbyterian church, Lexington.

MR. EDITOR,—I attended a meeting of the West-Lexington Presbytery, held on the 2d inst. according to previous notice, in the Clear Creek church, under the pastoral charge of Rev. Samuel Taylor.

The meeting was characterized by a unanimity of feeling and sentiment which was most pleasing and delightful to behold, and which should always pervade the assemblies of our church judicatories. The regular business of the Presbytery went on with the utmost harmony and order.

On the second day of the meeting, [Thursday] the Rev. Mr. McDowall from the East, an agent for the society for the promotion of "Moral Reform," by invitation, addressed the Presbytery on the subject of his mission. The facts stated by him with regard to the sin of licentiousness which prevails so extensively in our land, were appalling in the extreme, and calculated to make the heart of every virtuous citizen in our community quail with horror. Can it be possible that in a community like ours, professedly christian, this regular system of debauchery and prostitution cannot be put down? Cannot legislative enactments, or public opinion be brought to bear in such a way as to banish these sinks of pollution and iniquity, which infest more or less all the cities and villages of our land? Whilst they continue to exist with their present increasing influence, what assurance have even christian parents that their children will not enter these gate-ways to perdition, and be offered up as living victims to the destroyer of souls?

After the address of Mr. McDowall, the Presbytery, according to a resolution passed the day previous, entered into a free discussion with regard to the state of religion within the bounds of the respective churches which were there represented. This was felt to be a most interesting and profitable exercise by all present; while many of the statements made by the different ministers exhibited much calculated to call forth the increased efforts, prayers and humiliation of christians, statements were made with regard to the prosperity of the church, and increased state of religious feeling in the bounds of the Presbytery, which could not fail to awaken feelings of gratitude in every christian heart.

The Rev. N. H. Hall, Pastor of the 1st Church in Lexington, stated, that within the last two months preceding the meeting of Presbytery, he had received upwards of one hundred members to the communion of his church, on a profession of their faith; and that the state of feeling still continued favorable, and indicative of the further progress of the work of grace. Rev. R. Davidson, Pastor of the McChord church, Lexington, stated that his church had largely participated in the blessings of the revival, having received additions to the number of about twenty-five at his last sacramental meeting. Rev. Samuel Taylor gave an account of an interesting state of feeling in the Nicholasville church, of which he has the pastoral charge. About twenty members have been added to that church within the last few weeks.

In view of the statements which had been made, on motion it was resolved, that Presbytery should spend a short time in prayer and exhortation. Rev. N. H. Hall was called upon by the Moderator to deliver a short practical address, which he accordingly did, in a most moving and thrilling manner.

He said, that in view of the facts which had just been laid before Presbytery, every individual present should feel deeply and solemnly interested; that while many of the facts which had been presented should cause the soul of the christian to expand with delight, that although God continued to reveal himself mercifully, and graciously to the churches, there was a fearful amount of depravity and open transgression yet abroad in our country, which called loudly for an increased degree of exertion on the part of the christian ministry, and the church in general. Said Mr. H. we, as ministers, are but too much in the habit of supposing that we are free from responsibility if we discharge our regular duties, of preaching, visiting, &c. But this is an error, our success as ministers depends on the spirit with which our duties are performed, on the faith and confidence we exercise in the promises of God. But how are we to get that spirit which will enable us successfully to perform the high and responsible duties incumbent on the ministers of Christ? Alone in our closets, by earnest and persevering communion with God, and our own hearts.

After the address of Mr. H. Presbytery passed a resolution recommending Friday the 11th of April, to be observed as a day of fasting and prayer by the churches within its bounds. It is to be hoped that this day will be kept in the manner here designated, that the blessing of God may visit our land yet more abundantly, that his judgments may be stayed, and the peaceful sceptre of Christ may be extended over the whole earth. W.

Moral Reform.

The attention of the reader is specially directed to the resolution adopted in relation to this subject, by the West-Lexington Presbytery, at its late meeting. It is known to some of our readers, that the benevolent and philanthropic in the city of New-York and some other places in the East, have for some time had their attention specially directed to this subject, and that considerable efforts have been made and are still increasing, to promote the great cause of public morals, particularly with reference to the sin of licentiousness, which is annually engulphing tens of thousands in our land in the vortex of eternal ruin. This is a subject of vital importance; and the virtuous part of the community, are slumbering in relation to it. They know little or nothing respecting the extent of the evil,—the awful influence it is exerting on the moral character of the community. Let a single fact be looked at. In the city of New-York, according to the most accurate information, there are *ten thousand* abandoned females. These individuals, on an average, live but five years, after they commence this course of life. Every five years, then, this number are summoned before the righteous tribunal of God, while their ranks are filled up—*from whence?*—[let the answer to this question be pondered]—*from virtuous society.* And this is but a glance at the evil, as it exists in a single city. Ought the virtuous portion of the community be permitted to slumber on in ignorance of this vitally important subject? *We* think not.

We invite the reader's attention to the article in to-days paper, entitled, "*Be careful with whom you Associate.*"

Temperance at Home.

The regular monthly meeting of the Fayette County Temperance Society and the Young Men's Temperance Society was held jointly, on Friday evening last, at the Court House. The meeting was addressed, in an interesting manner, by several gentlemen. On circulating the cards to procure members, twenty individuals signed the pledge of total abstinence.

Did the real friends of this great and good cause in our city feel that interest in its promotion which consistency demands, would they not be more punctual in their attendance at these meetings! Every such individual should regard it as a duty to give at least the countenance of his presence on such occasions. And if he were also to use his influence to induce some friend who is not a member of the society to attend, would he be righteous over much in this matter! Let no one suppose he has done his whole duty in regard to the Temperance reform when he has given his pledge to abstain from the poison, although he continues to keep it inviolate. This is his duty, doubtless. But consistency, to mention no other obligation, demands something further of him. There are various means which the true friend of the cause will feel it not only a duty but a privilege to use, in order to advance the noble work. And one of these is, *punctual attendance* at the regular meetings of *the society to which he is attached.* Every one should understand, that his *mere presence* at such times helps the cause onward. We ask then again, how can the *true* friends of the cause voluntarily absent themselves? We throw out these hints to be pondered on by the members of the Temperance Societies of this city.

REV. JOHN T. EDGAR.—It is known to our readers that this respected brother removed from this State some months since, to take

charge of the Presbyterian Church in Nashville, Ten. We are gratified to learn that his labors have been abundantly blessed of God since he assumed his present charge. A part of its fruits has been the addition of *eighty* members to his church.

Foreign Missions.

Abm. T. Skillman acknowledges the receipt of the following sums for the American Board of Commissioners for Foreign Missions, by the hands of Rev. J. D. Paxton, Secretary and Agent of the Kentucky Foreign Missionary Society.

From the Benson church,	$17 00
Lawrenceburg "	3 50
Harrodsburg "	5 00
Walnut Hill "	1 00
From Z. Williams, being Monthly Concert contributions from the McChord Church, for April 1834.	3 25

Extracts from the Minutes

Of the West Lexington Presbytery; at their regular Spring meeting, held at Clear Creek Church, Jessamine county, Ky. April, 1834.

The Committee appointed to assess the Commissioners fund among the churches, report that they should pay as follows:

1st Church at Lexington,	$25
McChord Church,	15
Frankfort,	15
Pisgah,	12
Woodford,	10
Nicholasville,	10
Mount Pleasant,	10
Walnut Hill,	8
Hopewell,	8
Versailles,	8
Clear Creek,	6

Grier's Creek, Salem, Cherry Spring, George Town, Beard, Barkley, Harmony, Winchester, $5 each.

And all the rest, $3 each.

Resolved, That the Ministers and Licentiates of this Presbytery be required to devote the two Sabbaths, which they have heretofore been called upon to spend in supplying vacant churches, in preaching the Gospel in those regions in the bounds of this Presbytery where no churches are organized, and where it may be deemed advisable, to organize churches.

Rev. Ebenezer M'Dowall, of New York, was introduced, and heard on the subject of Moral Reform, whereupon the following resolution was adopted, viz:

"On hearing the Rev. Mr M'Dowall on the subject of *Moral Reform*, and feeling that the object is one of great importance, *Resolved*, That this Presbytery do cordially approve of said object, and will cheerfully give their influence in its favor.

Resolved, That Friday, the 11th inst. be observed by the churches in the bounds of this Presbytery as a day of solemn Humiliation, Fasting and Prayer to Almighty God, with a view to deprecate his wrath, and pervert the judgments which for our sins might justly come upon us.

Mr. Editor,—I have been requested to place at your disposal the following incident. You may rely, with the utmost confidence, on its truth. Should you think its publication in the Luminary would subserve the great objects you are aiming to promote, you will please give it a place in your columns. It touches a subject of vital importance to every virtuous individual; a subject but too little understood by that portion of the community; and one which bleeding humanity demands should be investigated and efficiently acted on. I wish you to understand that I am responsible for the truth of the statements in this article; and for your satisfaction I leave my name with you. E.

For the Western Luminary.

Be careful with whom you Associate.

A young lady was married not many years ago to a gentleman in Kentucky. Her husband went about one year since to New York, on business. He had not been long in the city when he sent for his wife, whom he loved, and in whose society providence seemed to promise him happiness for many years. The beloved one went on the receipt of the letter, but did not arrive in New York till two days after her husband had joined the congregation of the dead. Shall I describe the feelings that wrung her heart with anguish! words are inadequate to the task. Would you know just how she felt! Then you must place yourself in her situation—away from every relative—in a large city, without a protector—destitute of means to provide a permanent home—exposed to hundreds who glory in robbing females of their virtue.

The young widow formed an acquaintance, which showed her kindness the short time she staid in their house. A gentleman visited the family—became acquainted with the widow, and proposed, on hearing of her desire to return to her friends, to accompany her as far as Lexington, Ky. His offers were gratefully accepted, and every attention was paid that one in her circumstances could desire. His friendship won for him her affections. For a moment, she did not doubt that he was a gentleman. But "no marvel if Satan is transformed into an angel of light;" only "be not ignorant of his devices." Ignorance, not of the *evil*, but of the *arts*, of the seducer, has ruined many a precious soul.

When the parties arrived in this city, the gentleman took the widow to a "house which leads to the chambers of death." Now, flattery and physical power triumph over confidence misplaced. He regards not the recent death of her husband. His kind deeds are now like so many daggers piercing her wounded spirit with keener anguish. Virtue, her only remaining source of earthly happiness, is torn from her. To serve God in a house of infamy is impossible. But her character is gone; and to whom shall she look for help! Fairer promises none can make than the seducer; and shall she trust a stranger again! "If I go home," said she, "my disgrace will be known—I shall be driven from a father's house. Every one that sees me will scorn me. Already the mark of Cain is upon me. If I stay here, acquaintances will learn my fall to abhor me. Miserable woman! how shall I escape remorse! Shall I ask the man who plunged me into this vortex for redress! It is in vain that I plead "marry me, make me your wife." The only comfort he affords me is this; "We will go to Frankfort—open a genteel ——— house—support ourselves by a tax upon all such as may desire our accommodations,—we will continue the life we now lead. I shall never marry you. From this moment, *hush* all complaints." And is this the *gentleman* who spoke *kind words?*

They went, after a short stay in Lexington to Frankfort, where his plan was fully executed. God in his mercy, however, made for the captive a very unexpected way of escape. She called upon a colored woman to do some washing, but went immediately away, on seeing a pious lady enter the house. On inquiry, the washer-woman gave the lady the history of the fallen one. "You will do no more work for me" was the reply, "while you serve the vile. But cannot this abandoned one be reclaimed! The abandoned may say, vice is a necessary evil. I see no necessity for it unless it be to rob husbands and wives of their bosom companions—fathers and mothers of their sons and daughters, and to fill community with men and women of the character of mad dogs. And shall a christian, an heir of eternal purity, adopt this doctrine of devils into our holy creed! For one, I pledge myself to do what I can to save my fallen sister. What other course can I pursue and obey my ascended Saviour, "do to others as ye would that others should do to you!" I hear my Saviour say, "go sin no more. It is worthy the benevolence of God; and should I not, in my humble measure, endeavor to imitate his blessed example! She shall have a Bible (out of the thousands that Bible Societies are circulating through the land) to read the words of the Saviour, "publicans and harlots (who repent) go into the kingdom of heaven." The lady procured a Bible, and gave it to the colored woman saying, "take her this book—tell her to read it with prayer—to stop sinning—to leave the murderer of her happiness, lest they both go speedily down to a deeper pit." The Bible was delivered, gratefully received, and profitably used. For hours at a time the woman was seen reading the way of salvation. Conscience now revived, Sinai thundered, Calvary showed a bleeding Saviour. Poor woman! she knew not what to do, nor where to go. She saw many families and thought of home; but alas, her steps had taken hold on death. Life and death were before her. Heaven presented an eternal weight of glory. Hell—but I forbear. She made her feelings known to her paramour; but what could she expect from an adulterer! He threatened to kill himself if she left him. She wrote to a brother, expressing a desire to be restored to his family, and was soon rejoiced at the receipt of a favorable answer.

"Now," (said the lady,) go directly to your friends;—tell them what you have been—that you wish to be a christian—do not deceive them. Repent of all your sins, believe in Christ, lead a holy life until death, and you shall be saved." While she lived with the author of her sins, [sins that annually degrade hundreds in our happy land to a level with the heathen] abundance of servants, dress, jewelry, and money afforded her no real happiness. But now she reads the Bible—feels that she can never pay the gratitude due to her deliverer, who rejoices more over her work than if her reward had been a kingdom—lives with her brother at home in peace; while her seducer's body is in the grave for the resurrection, and the adulterer's soul in ——!

Did our pious and respectable ladies but know the real state of many such unfortunate females, their hearts would bleed. The heathen are not more degraded than multitudes of females in most of our large cities, and probably the only reason that we do so little to stop this dreadful evil, is found *in our not being willing to look at the subject as christians, as those who would be free from the blood of souls.* The lady who rescued the young widow found a work full of difficulties, a work, nevertheless, necessary as the soul is valuable. Nor was it until God had blessed her exertions that she saw the one hundredth part of the evil. Now, she asks, "how is it possible for the church to experience the full blessedness of the millennium, so long as this one vice is of itself perhaps the last strong hold of Satan?"

Do I hear the inquiry coming from a thousand tongues eloquent in the cause of bleeding humanity: "how shall we remove the evil!" I answer: let an asylum or home be provided for as many as may be persuaded to reform—let parents warn and instruct their children lest they supply the demands made on virtuous families every year and every day, for the continuance of this deadly evil—let school teachers be men and women who make virtue and religion the basis of human happiness—let the pulpit speak in the notes of Sinai, in the melting strains of Calvary. And finally, let the press with its omnipotent power, awake every family to the work of Moral Reform. Had I a voice that could be heard over the world, I would say, the grand object to be aimed at in this holy cause, is not the reclaiming of those already abandoned,—for that, alas, is an almost hopeless task,—but the preservation of the virtuous. The salvation of the fallen thousands is more than worthy of angelic efforts, but unless *preventive* measures are in powerful and constant operation, the flood of death will roll over its tens of thousands annually, for ages unknown.

For the Western Luminary.

Futurity.

Though holy prophets had not been
Inspired by God to tell
Of that eternal home, where man
Beyond the tomb shall dwell;
Yet nature under every view
With strongest proofs is rife,
That we must enter through the grave
Into another life.

If Mammon gave us all his gold
And knowledge all her light;
If nations bow'd and rais'd our name
To fame's most lofty height
The soul would be unsatisfied
With all these gifts of earth:
Which shew that man was destined for
A more exalted birth.

The humblest flower that beautifies
The desert's vernal plain
In Autumn withers, but returns
When Spring-time comes again:
Then shall God's noble master-piece
On death's dark couch recline,
And slumber whilst eternity's
Unclouded morn shall shine!

The sand of the most lengthened life
In a few hours must run;
How many leave this stage ere they
Thrice gaze upon the sun!
Would God bestow such attributes,
Such powers upon man,
To sink at once in nothingness,
Or cease with life's brief span?

Vice here in fortune's brightest smile
Stalks proudly in brocade,
Whilst humble virtue droops beneath
Adversity's deep shade:
If then to these in this first *scene*
Their rights do not accrue,
There must be some grand tribunal
Where each receives his due!

Ask every nation from the land
Where meteors gleam on snow,
To torrid lands that flame beneath
A sun's unclouded glow.
In such bright letters is this truth
Engrav'd on nature's face
All will respond, that earth is not
Mankind's last dwelling-place.

LARA.

We are glad to learn the Bill for General Education by Common Schools, has passed the House of Representatives of Harrisburg, by a very large majority. The Senate, it was hoped, would adopt it readily.—*Phil. Nat. Gaz.*

FOREIGN NEWS.

From London Papers to the 8th February, received at New York.

The King of England opened the new session of Parliament on the 4th February, in person.

A serious altercation took place in the British House of Commons, on the 5th of February, while the affairs of Ireland were under discussion. The scene is described as quite an agitated one. Lord Althorp and Mr. Shiel were committed to the custody of the Sergeant at Arms, but were subsequently liberated, on bowing to the rules of the House.

In the British House of Commons, Sir A. Agnew gave notice that, on 25th March, he would move for leave to bring in a bill to provide for the better observance of the Lord's Day; and also that he would move in some stage of every highway, turnpike railway bill, the insertion of a clause for the purpose of securing a due observance of the Sabbath.

The Solicitor General gave notice, that on the 18th of April, he would move for leave to bring in a bill for total abolition of imprisonment for debt. Also a bill to amend the law relating to real property.

Sixty workmen were buried in a coal mine in Aix-la-chapelle, among them were thirty four fathers of families, who have left ninety children.

The King of Holland has given the command of the fortress of Breda to General Chasse. He has also issued a decree for raising of the militia for 1834, but limits that levy to 8094 men.

The Russian Government has resolved to admit all grain and pulse duty free, in consequence of the failure of the harvest in Russia.

The accounts from Madrid are to the 28th January, at which time ministers were much occupied in preparing for the convocation of the Cortes. The insurgents in the northern provinces continued troublesome, but no military operations of importance had taken place.

Louis Philippe has received a letter from the Emperor of Russia, of a most friendly and complimentary description, and in which he expresses his anxious desire for the maintenance of peace in Europe, in a corresponding way with the King of the French.

A rumor prevailed on the Bourse of Paris, on Monday afternoon, that a revolt had occurred in Piedmont. It appears that a body of 1000 men or 1500 men, principally Peidmonts and Italian refugees, and some Swiss and Poles had crossed the Lake of Geneva, from the country Vaud, and affected a landing at Thanon, in Savoy, where they were joined by Sardinian troops quartered in a town, consisting of 150 carbineers of the Royal Sardinian Guard.

MARRIED—In Scott county, on Thursday last, Mr. Benj. W. Finnell, to Miss Catharine Wall, daughter of Capt. Garrett Wall.

Obituaries.

It is a pleasing, though mournful duty, to record the virtues of those whom we shall see no more, until we shall have joined them in that world from whence there is no return. We are together but a short time in this vale of tears, and if we have formed any of those endearing connexions which give to life a charm; if we have indulged in any bright hope of happiness here below, the tie is severed and the spell is broken when the last messenger shall come. We are all the creatures of a day; and though the evidences of mortality are within us, and around us, we seem to think that old age alone is fitted for the tomb. It is slowly and with difficulty that we can be led to believe that the young too, must die; but death is no respecter of persons. Youth, virtue, talents, and the promise of usefulness, cannot ward off the fatal blow.

In the death of young James A. Curry, society has lost one of its most interesting and promising members, and the Church one of her most devoted friends. He departed this life at the house of his father, in Harrison County, on the 23d day of February last, in the 27th year of his age. He was naturally of an amiable disposition, and all who knew him, loved him well. But he had felt himself to be a sinner, and counted all things but loss for the excellency of the knowledge of Christ. He gave himself to God, and by a public profession connected himself in the year 1827 with the Church at Mount Pleasant, then under the pastoral care of the Rev. Charles Phillips. There was something touchingly interesting in the scene. He came forward before the great congregation with his hand clasped in that of a young associate, and both made the solemn dedication. The surrender was entire. He gave up all. A burning zeal for the kingdom of Christ filled his heart, and to its service he consecrated his life. In May, 1829, he went to Bloomington, in the State of Indiana, to prosecute his studies and acquire that learning which would qualify him for the greatest usefulness as a minister of the everlasting Gospel. Possessing a mind of no ordinary powers, his progress was rapid, and he was regarded as a young man of much promise. After remaining in College three years and a half, by the advice of Dr. Wiley, and at the solicitation of others, he took the charge of an Academy.—Whilst engaged in the duties of a station seldom confided to one so young, he was suddenly taken with a bleeding at the lungs, on the 19th of Sept. last, and his strength gave way so fast, that it was with difficulty he could be brought home to breathe his last in his father's house. The week before he died, he labored under a difficulty of breathing, and experienced a fluttering sensation about the heart; and it was evident from his emaciated frame and the hectic on his cheek, that the sand of life was nearly run down. He felt that his days were numbered, and as they declined apace, his mind was drawn by the attractive influence of that hope which he had made the anchor of his life, to seek with fervor the heavenly inheritance, for death to him was disarmed of its sting. Throughout his sickness, he was never heard to utter one word of murmur or complaint. To his father he lamented that he had done so little for the Lord. If he desired to live, it was that he might serve his Heavenly Master.

A short time before he expired, sensible that his end was near, he had the members of his family, together with the servants, summoned to his bedside, and giving them his hand, bade them farewell; and then with a smile playing on his dying lips, whilst all around were giving vent to their grief, he looked upon his father and said, "how easy it is to die." When to all human appearance his spirit had fled, he suddenly revived and exclaimed, "why was I brought back to this world?" His mother, who was hanging over his dying pillow, then asked him, "James, are you willing to go and leave us all?" "Yes," replied her dying child, "and perhaps we will not be separated as long as we have been." With these words he closed his eyes in death. Though he is gone, he will be remembered long by those who knew him. He was cut down in the morning of life, but he was prepared to meet the summons. The ways of Providence are mysterious, but wise and holy.

He had left the home of his childhood to prepare himself for the high office to which he aspired, and returned, only to take a farewell look at those he loved, and die with the goal of his ardent pursuit in view. To his friends at Bloomington, we would say, he remembered you in his last moments. Your friend and associate is no more; but he is gone to receive his crown. The parental heart is consoled with the assurance that he is happy in the presence of his Saviour. To the young we say, God has given you another warning. Your life is a vapour. You *too*, must die. Stand then, with your loins girded, and your lights burning, for the day of the Lord so cometh as a thief in the night. If you would die the death of the righteous, delay not until to-morrow's sun the salvation of your souls, for death may come and you find no space for repentance. "Behold," says God, "now is the accepted time, and this the day of salvation." Though in most all earthly concerns, deliberation may be safety, and hesitation prudence, remember that in this momentous interest, experience has demonstrated that *delay* is *presumption;*—that *procrastination* is *death*. C. A. C.

Died,—At his residence in Salvisa, Ky. Capt. Jacob Deer, merchant of that place. The deceased was amiable, intelligent, highly esteemed, and much respected by a wide circle of friends and relations. His loss will be deeply lamented by all who were familiar with his goodness of heart and gentleness of character. Snatched away from the world when life was about to unfold his brightest days of usefulness, and when the effervescence of youth had settled into the delightful solidity of contentented life. His death was from an affection of the lungs, and peculiarly distressing to his friends and relations. He was, however, prepared for the event, and bore his illness with christian fortitude, and patiently, without a murmur. But the disease preyed on the conscious sufferer with unerring aim; his eyes grew dim, his breath heaved with convulsive eagerness, his voice failed, the world receded from his view, and his Spirit was with God.

J. J. G.

Died—In this city, on Wednesday last, after a very short illness, Emily, daughter of Mrs. Nancy Crittenden.

——— In London, 29th December last, Rev. John Joyce, formerly of Philadelphia.

NOTICE

Is hereby given to all who have any ieterest in the intelligence, that the Rev. A. Bower, of the Associate Reformed Church is expected to preach in the Baptist Church in Lexington, on *Friday, the 11th inst.* in view of the apprehended return of Cholera, and on *Sabbath 13th inst.* And if God will, said Bower is to dispense the sacrament on the 3d Sabbath of this month, in Mt. Zion Church, formerly occupied by the Rev. A. Rankin.

BOOKS! BOOKS!! BOOKS!!!

THE Subscriber has recently received and offers for sale on reasonable the following valuable Religious and Miscellaneous works.

Dwights Theology, 4 vols.
Prideaux's Connection between the old and new Testaments, 2 vols.
Saurins Sermons, profound and eloquent;
Henry's Commentaries on the old and new Testaments, various editions in 5 and 6 vols.
Scott's Commentaries on the old and new Testaments;
Polyglott Bibles, various sizes, last editions;
Horne's Introduction to the critical study of the old and new Testaments, 4 vols.
Robt. Hall's Works, 3 vols. last edition;
Hannah More's Works, 2 vols.
Lock's Essays, 1 vol. university edition;
Faber on the Prophecies;
Newton on the Prophecies;
Catholic Controversy, by Hughes and Breckinridge;
Erskine and Leslie on Infidelity;
Essay introductory to Edwards on the will;
Ellis's Polynesian Researches, 4 vols.
Bunyan's comple works, 1 vol.
McEiven on the types;
Campbell's 4 gospels;
Wesley's Miscellaneous works, 3 vols.
Wesley's Sermons, 3 vols.
Works on Episcopacy, 2 vols.
Sumner's Exposition;
Standard Works of the Episcopal church;
Ravenscroft's Works;
Josephus's Works;
Auto-Biography of Adam Clarke;
Newton's Works, 4 vols.
Milton's Paradise Lost, splendid edition;
Milton's Paradise Regained;
All the numbers of the Family Library, including
Campbell's lectures on general literature;
Dick on the improvement of Society.

Also, a large Collection of
MEDICAL, LAW, SCHOOL & MISCELLANEOUS WORKS,
Including Histories, Biographies, Poems, &c.
Also,—*Paper, Quills, Penknives, Razors, Mathematical Instruments.*

C. WALLACE.
Lexington, April 9, 1834. 39-by

LIBRARY of Transylvania University.

ALL Persons having in their possession, books belonging to the Library of Transylvania University, are respectfully requested to return them to the Librarian at the new building on Monday next at 10 o'clock A. M., or as soon thereafter as possible.

A return of all books belonging to the Library is at present of especial importance, as the whole Library is in progress of a new arrangement in the new College Edifice.

S. V. MARSHALL,
Librarian of Transylvania University.
Lexington, April 7, 1834. 39-3w

S. OLDHAM,
BARBER AND HAIR-DRESSER,

HAS just received and for sale an assortment of
Wigs and Top Pieces.
Also, FALSE WHISKERS, of various shades and sizes to suit customers.
Lexington, April 2, 1834. 38-tf

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.
April 2, 1834. 38-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

SPRING & SUMMER GOODS FOR 1834.

THE Subscribers are now receiving their first supply of SPRING AND SUMMER GOODS, selected out of the latest arrivals at the Eastward, and bought at reduced prices, all of which will be sold at a small advance for cash; the object being to reduce our stock as low as possible by the first of June. The following are a few of the articles opened: Superfine Cloths and Cassimers, of all colors; a large and splendid lot of Vestings, Stocks, painted Muslins and Calicoes, in great variety; Carpeting; the newest and most fashionable kinds of Silks; fancy Handkerchiefs, Scarfs, Capes, Collars, Laces, in short every article that is calculated to please the taste of the admirer of pretty goods. Domestic Cottons. Hard ware, China, Glass-ware, Loaf and Brown Sugar, Tea, Coffee, &c. &c.

JAS. G. McKINNEY & Co.
Lexington, April 9, 1834. 39-7w

A VALUABLE FARM
FOR SALE.

THE Subscriber offers for sale the Farm whereon he now resides, four miles south of Flemingsburg, containing 175 acres of land, one hundred of which is under cultivation, the balance well timbered, and not surpassed in point of soil and timber by any tract of like size in the County where it lies. There is on the Farm a large brick Dwelling House, Kitchen, Smoke House, and a Weaving Shop of brick; also, a frame Barn, Crib and Stable; an excellent apple orchard, and many other fruit trees; a lasting Spring of good water; also, some meadow lands. The above described Farm has been in peaceable possession for more than thirty years. Those wishing to purchase, can view the premises and learn the terms from the Subscriber.

JOHN MILLER.
April 5, 1834. 39-6w*

EDUCATION.

THE Spring and Summer Session of Mr. TRACY'S
School for Boys,
will commence on Monday, the 28th of April.
Lexington, April 9, 1834. 39-tf

PRIMARY SCHOOL
IN DANVILLE.

THE Centre College Primary School will commence its summer session on the 1st day of May next. The branches taught in this School are Reading, Writing, Geography, Arithmetic, History, English Grammar, &c.

The Terms are $8 per session of 5 months, or $16 per year.

This School was organized by the Board of Trustees about 18 months ago, to supply the means of a good elementary English Education. It is under the care of a most excellent teacher, Mr. BARNETT—It possesses a valuable common school apparatus, and it has been, from the period of its organization, in a very flourishing condition.

Great attention is paid to the moral culture of the pupils.

A few boys can be accommodated with board in the house of the Teacher.

LUKE MUNSELL, Sec. of B. T. C. C.
Danville, April 2, 1834. 38-2w

EDUCATION.

THE Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of
Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold*. First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

Reference made to Bishop Smith of Lexington, Ky.; Rev. R. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyell, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.

J. LIVINGSTON VAN DOREN.
March 18, 1834. 26-tf

VAN DOREN'S COLLEGIATE INSTITUTE
FOR YOUNG LADIES,

WILL be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by an experienced Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.

ISAAC VAN DOREN, } Principals,
LUTHER H. VAN DOREN, }
Lexington, March 19, 1834. 36-tf

NEW BOOKS.

BELL on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 64 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society; The Parlour Letter Writer; Social Evils, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher
Lexington, March 19th, 1834. 36-by

CENTRE COLLEGE.

THE summer session of Centre College will open on Thursday the 1st day of May. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

James M. Buchanan, A. M., Professor of Mathematics.

Rev. William L. Breckinridge, A. M., Professor of Ancient Languages.

Lewis W. Green, A. M., Professor of Belles Lettres and Political Economy.

Luke Munsell, M. D., Professor of Chemistry and Natural Philosophy.

Rev. Joseph Huber, Professor of Modern Languages.

William Y. Allen, } Teachers of the
Henry G. Commingo, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road eading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*
Danville, March 18, 1834. 36-6w

CABINET MANUFACTORY AND *Upholstering Warehouse,*
MAIN-STREET, OPPOSITE THE MASONIC HALL.

J. J. SHERIDAN

RESPECTFULLY announces to the citizens of Lexington and vicinity, that he has permanently located himself in the above stand, where he intends to keep on hand a general assortment of CABINET FURNITURE, of the most Fashionable kind—viz: Mahogany Pier Tables, with Marble Tops, Mahogany Centre, Dining, Breakfast, and Card Tables. Mahogany Carved, Plain, and Cherry High and Fancy Beadsteads. Grecian Sofas—Easy and Rocking Chairs. Hair and Moss Matrasses, &c. &c. Old Furniture repaired and polished. Funerals furnished on the shortest notice.

N. B.—One or Two Apprentices will be taken to the above business, if well recommended.

To Cabinet Makers & Others,

For SALE—a large stock of MAHOGANY VENEERS. Also in his Lumber Yard, in the rear of his house, Cherry Boards, Plank, Scantling, Clap Boards, &c. &c.
Lexington, April 2, 1834. 38-1y

Sugar, Molasses, Coffee, &c.

THE Subscriber has just received a supply of Fresh Groceries, among which are the following:

White Havana Sugar, New Orleans Brown Sugar, Plantation Molasses, Sugar house do, all new crop; superior treble-refined Louisiana Loaf Sugar, a new article; Gunpowder Tea, in canisters of 1 lb. each, $1 25; Double refined premium Table Salt, in loaves, from 25 to 37½ cents; Fine Table Salt in boxes or by the lb.; Fresh Mackeral; Salmon, in small kegs or by the lb.; best Bunch Raisins, in whole or half boxes, 25 cents per lb. or 5 lbs. for $1; Currants, the same; Soft-shelled Almonds, and Prunes; Spirits of Turpentine, by the bbl; Best white Starch, by the box, or 12½ cents the single lb.: Shumard's Talavertan Vegetable Paste Blacking, by the dozen, or single boxes at 12½ cents each. Also—Mace, Nutmegs, Cinnamon, Cloves, Ginger, Alspice, Pepper, Lemons, Rice, Alum, Madder, Copperas, Indigo, Chalk, Glue, Rotten Stone, Venitian Red, Nails, &c. &c. Together with an assortment of Fresh Dry Goods, and a large assortment of Crockery and Glassware.

J. J. SHERIDAN,
Main-street, opposite the Masonic Hall.
Lexington, April 2, 1834. 38-1y

TO THE PUBLIC.

NOTICE is hereby given, that the books will be opened for the subscription of Stock, in the DANVILLE, LANCASTER, and NICHOLASVILLE TURNPIKE, on Monday the 14th day of April next, at each of the following places, viz:

At DANVILLE, under the Superintendance of Joseph McDowell, Charles Henderson, D J. Ayres, Charles Caldwell, Thomas Downton, and Phineas G. Rice, Commissioners for Danville.

At LANCASTER, by George Robertson, Joseph Hopper, and ———, Commissioners for Lancaster.

At the BURNT TAVERN in Garrard county, by Edmond Smith, William Hoskins, and ———, Commissioners.

At NICHOLASVILLE, by John H. Hanley, George I. Brown, William Hogan.

At LEXINGTON, by Richard Higgins, John Norton, David Megowan, and ———.

The public generally, and all interested, are respectfully invited to participate in this important work.

To those living on the line, near or through which the road may pass, liberal allowance will be made in the taking of Stock for the amount of their contracts.

To those capatalists who may wish to make a profitable investment, the Commissioners would say, that, as the contemplated Road unites together, *two* of the most important routes in the West, it is confidently anticipated that its stock will be fully equal, if not superior, to any with which they are acquainted.

The Corporation of the City of Lexington, the Trustees of the towns interested, and of Centre College, and the Deaf and Dumb Asylum, the County Courts of Counties through which the Road will pass, and also the County Court of Lincoln, are severally authorized in the Charter, to subscribe for stock, in the aforesaid Company.

☞ The Citizens of Perryville, and also of Lincoln county, being as deeply interested in the success of this work, as those of either of the places above mentioned, are expected, and may perhaps find it advantageous to co-operate in it efficiently.

The names of the other commissioners, will be given hereafter.
March 15, 1834. 4w

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

From the Charleston Observer.

The Lyre.

Jesus! giver of my lute,
Rightful claimant of its song,
Have these sullen strings been mute
In their Master's praise so long!
Lord! to make thy boundless love
To the list'ning nations known,
Didst thou to me from above
Grant a lyre of silver tone!

Was it lent, that it should chime
With the earth, the breeze, the sea
And the rolling spheres sublime,
Praising thee, and only thee!
And have I on each wild thing
But the theme, my God's desire
Spent the music of its string!
Ah! my prostituted Lyre!

Truant chords—return, return—
To a purer, holier lay;
Go, ye eyes that falsely burn,
Well I know your meteor ray!
Hush—ye noisy bacchanals;
Never shall these strings resound
In your lighted revel halls,
Where the poison'd cup goes round!

Hark! 'tis Nature's concert rings
From the earth—the main—the sky,
List the echoing voice that sings
Glory be to God on high—
From the humblest flow'ret here,
By the foot of mortals trod
To yon proudest—rolling sphere
Every object echos—God!

'Tis from angels round the throne,
First they catch the noble song!
Say—shall man be mute alone,
While the loud notes roll along!
Angels, though they stand in light,
Though their numbers loud should be,
Angels on this loftiest height
Have not cause to sing as he.

Come, my Lyre, to Zion's shade;
Let me bathe thy tainted strings,
Long by senseless folly sway'd,
In Siloa's sacred springs.
Here, I dedicate thy lay
To the glory of the Lamb,
Fling this viny crown away,
And enwreathe thee—with the *Palm*.

A Purified Literature.

Extracts from Rev. Dr. Dana's address on this subject, before the alumni of Dartmouth College.

We have a press, active and prolific beyond example. With surprising facility, the product of one mind becomes the property of a million minds. The strong conceptions, the heart-thrilling sentiments which rise in the bosom of the gifted individual, need not die in their birth. He may assemble the nation around him. He may make himself heard and felt in the remotest extremes of the community. He may impart his ardour to future ages; and he may enkindle lights which shall shine in other worlds.

We are a nation of readers Books on almost all subjects find their way, not only to the splendid mansions of the rich, but to the cottages of the poor. Some of the most valuable productions of Great Britain are more extensively read among our people, than in the land that gave them birth.

The disposition to read being thus general, it follows of course, that *authors* have their share of encouragement. The period has gone by, in which American writers might justly complain of neglect. Indeed, the complaints uttered on this topic have been for a century past extravagant, if not entirely unreasonable. In the article of standard literature, the demand has generally been greater than the supply. And now that, for thirty years, the supply has been somewhat rapidly increasing, it is still outrun by the demand. The reading public may be sometimes capricious; but generally speaking, American writers are patronized to the full measure of their just claims.

Another security for the progress and the success of our literature, is found in our primary schools. This institution we owe to the sagacity and provident care of our venerable fathers. Yes; those *narrow-minded* men, in the day of their penury, and distress, and peril, laid broader foundations for instruction even in classical literature, than we, in our boasted era of light, and refinement, and prosperity, have retained and built upon. Still, while these provisions for elementary instruction are preserved in any degree of purity and vigour, they will be our safety and glory. They will stand as pledges that our freedom, our government, our laws, our religion will be maintained and perpetuated.

Of the rapid and unexampled multiplication of our colleges, what shall we say! In mathematical phrase, it tends to increase the *superficies* of our literature, more perhaps than its *solid content*. In this way learning may be diffused; but will it not probably be diluted too! If, however, these institutions shall strenuously maintain their dignity and claims; if they shall vigorously press to higher and higher attainments; they will ultimately become sources of much good: precious fountains, fertilizing by their numerous steams every region of our land.

* * * * * * *

A third characteristic of the literature demanded by our age and our country is, that it be *useful* and *practical*, rather than speculative, or merely ornamental. The time is gone by when the scholar could credibly employ himself in constructing or illustrating systems of no real interest or utility; or consume a long life in *laboriously doing nothing*. A learned treatise on the shield of one of Homer's heroes, or the precise number of soldiers incarcerated in the Trojan horse, though it might have been read with avidity two centuries since, would find little favour now. The fopperies of learning have long since given place to grave and solemn realities. Even in the physical world, mere niceties are in little present demand. Philosophy, according to the wish of the Athenian sage, has come down from heaven and makes her abode with men. Learning, issuing forth from her cloisters, and bringing all her capabilities into full action, produces changes the most astonishing in the face of human affairs. Never was the control of mind over matter so completely established before. Never did science so generously open its stores to aid the progress of art. Never did the progress of art so completely remunerate the contributions of science. Nature is pursued into her remotest retreats. Her choicest secrets are disclosed; and all her elements, and all her powers, become tributary to the convenience and even the luxury of man.

This unparalleled state of things sends forth an impulse which is felt among all classes of society. The scholar feels it in his closet, and the philosopher in his seclusion. Each begins to recognize the demands of the age; to be convinced that he has a part to act. Indolence gives way to exertion; barren speculations and theories are exchanged for practice; and the luxuries of literature are supplanted by its solid, sober realities. Men of superior minds begin to feel that the treasures of knowledge are not only to be accumulated, but imparted; and that to accumulate without imparting, is to act but a selfish and inglorious part. They feel, too, that those branches of knowledge are most worthy of cultivation which are most susceptible of a practical application and use. And the conviction, we hope, is gradually pervading the community, that the value of every species of science is to be estimated by its tendency and effect; that all learning is worthless which does not go to promote the benefit of man; his real benefit, either in personal improvement and comfort, or in domestic and social enjoyment, or in his character and influence as a member of the state, or in his relations to God and to immortality.

* * * * * * *

The literature, then, which the age demands, and which will truly bless our country, is a literature which bows with unquestioning submission to the Bible; which, perceiving on its front the stamp of Divinity, receives, with childlike confidence, all its announcements, as so many axioms of infallible truth. Let it not be, for a moment, imagined that this is degrading. Newton thought not so. 'We account,' says this master mind, 'the Scriptures of God, the most sublime philosophy.' In consonance with this declaration of the first of philosophers, we may fearlessly assert, that the most exalted exercise of the most exalted intellect is implicit submission to eternal wisdom and truth. And when this spirit shall prevail; when it shall pervade the mind of every favourite author, and thoroughly imbue his writings; when it shall become an essential passport to public favour; when the whole reading community shall be daily familiarized to the views and sentiments of Heaven, the effect will be most auspicious. Truth and virtue will stand forth in all their majesty, and in all their loveliness. Error and vice will shrink away abashed. The standard of public morals will be elevated. The public taste will be corrected and refined. And the whole tribe of immoral, infidel, atheistic writers, the opprobrium and bane of the species, will sink into merited contempt.

* * * * * * *

In giving utterance to these thoughts on the importance of learning to our country and its destinies; and in glancing at some principal characteristics of that learning which is our great *desideratum*, our aim is practical. We would impress on our fellow-citizens at large; especially would we impress on the members of the literary community, a sense of their high and solemn trusts.

Behold the rising glories of our country; the profusion of blessings which indulgent providence has poured around her; the grand, decisive experiment she is making for liberty and self-government; the destinies of her unborn millions, and of mankind, staked on the issue, the eyes of Europe, of the world, of Heaven itself, intensely fastened on the crisis. If she is saved, a new era of unknown brightness and glory dawns on the world. If she sinks, the hopes of man perish with her.

Her refuge, we repeat it, and with profound reverence, mingled with trembling hope, is in God. *If He*, the Sovereign of the world, *give quietness, who can make trouble? And if He hide his face, who then can behold Him?* Under God, our country's safety must arise from the intelligence and wisdom of her sons. Nor is it possible to calculate the amount of evil which may be averted, or of positive good which may be secured, if those whom Heaven has qualified and destined to mould and sway the public mind, shall rightly employ all their energies and all their means.

Mere knowledge, never let it be forgotten, will not, cannot save us. No. The best things become, in their corruption and abuse, the worst and most pernicious. An unsound, degenerate, prostituted learning, is one of the greatest curses which can afflict any country: and most emphatically, a republican community, like our own.

Sabbath Schools.

If there were no other encouragements to engage in teaching in Sabbath-schools, there are two considerations which are sufficient to bind every Christian to this employment. The first is the value of the occupation as a *means of grace* to the teacher. His duties require him to read the Scriptures, carefully and for a practical purpose: and he is obliged to be regularly engaged in examining them. Besides their mere perusal, he has also to compare one part with another. Instead of going through a set portion, to satisfy the conviction of duty, he reads that he may explain it; therefore he reads to understand it. Again, he reads for a practical purpose. His object is to fix the truth on the minds of his pupils. He must therefore read practically; he must consider what impression truth has made on his own heart. This opens to him his own spiritual wants, and furnishes the means of meeting them. He is also continually forced, by his want of success, to see the necessity of the Divine influence to open the hearts of those he instructs and apply the truth to their consciences. His duties lead to and encourage devotion. He knows that he must pray for his class and must pray for himself. His prayers have a definite object in view: they are accompanied with effort, and the one aids the other. Truly these are rare and blessed privileges; overflowing returns for all the labour and anxiety of the service.

The other encouragement we referred to, lies in the general fact, that the constitution of the human mind insures that what is implanted regularly and carefully in childhood, will remain. The advance of years does not efface the lessons of the nursery. They may be neglected, but they cannot be forgotten. Strongly then as we wish every teacher to act with the desire of an immediate blessing, yet there is this last hope under the most discouraging circumstances, that the lessons of piety cannot be forgotten. Fix the precepts of the Bible in the mind of a child, and there is the same reason for hope and the same encouragement to prayer, that are felt when we know that an individual has a Bible in his possession. The Spirit, though long grieved, may bring up those precepts with Divine power to his memory, even in the most desperate circumstances. Facts of this kind are innumerable.—*S. S. Journal.*

Anecdotes.

A King of Hungary.—A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was very desirous of knowing the cause of his gloom. 'Oh, brother,' said the King, 'I have been a great sinner against God, and know not how to die, or how to appear before him in judgment!' His brother, making a jest of it, said, 'These are but melancholy thoughts.' The king made no immediate reply. It was the custom of that country, that if the executioner came and sounded a trumpet before a man's door he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door: who hearing it, and seeing the messenger of death, sprang into the king's presence, imploring him to say in what he had offended. 'Alas, brother,' said the king, 'you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended Christ, fear to be brought before his judgment seat!'

Surely it must be an act of true wisdom frequently to contemplate the solemn period when we must render an account of ourselves to God. Jerome said, that the trumpet of the last day seemed to be always sounding in his ear, saying, 'Arise ye dead, and come to judgment."

Secretary Walsingham.—When Walsingham, a secretary of the state in the reign of Queen Elizabeth, arrived at old age, he retired to the country to end his days in privacy. Some of his former gay companions came one day to see him, and rallied him as being melancholy; his answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh every thing is serious about us. God is serious, who exercises patience towards us. Christ is serious, who shed his atoning blood for us. The Holy Ghost is serious, in striving against the obstinacy of our hearts. The holy Scriptures are serious books: they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious.—All in heaven are serious. All who are in hell are serious. How can we be gay and trifling?"

At another time this great man wrote to Lord Burleigh: "We have lived long enough to our country, to our fortunes and to our sovereign; it is high time that we begin to live for ourselves and to God."

Sir John Mason.—It is a fact which deserves the attention of all, that many of the most eminent men in the world have left behind them the most decisive testimony to the importance and value of true religion.—Sir John Mason who had been a privy counsellor to four successive monarchs, and was connected with the most important transactions of the state for thirty years, in the evening of his life declared, "Were I to live again I would exchange the court for retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in my closet. All things now forsake me, except my God, my duty, my prayers."

It is said further of this eminent man, that at the close of life he observed, that the result of his observation and experience might be comprised in three short sentences; "seriousness is the greatest wisdom; temperance the best physic; and a good conscience the best estate."

Charles V.—The emperor Charles V., after many conquests & triumphs, finding no happiness in the world, resigned all his pomp and honors to his son, and retired to a monastry, and afterwards gave this as the result of his own experience: "The sincere study and practice of the Christian religion gives that joy and sweetness of life, and blessed serenity in the hour of death, which courts are strangers to, and guilty pleasures can never yield."

Dr. Donne.—Dr. Donne a clergyman of great talents and learning, when on his death bed, and taking his solemn farewell of his friends, said, "I repent of all my life but that part of it which I spent in communion with God, and in doing good."

Heaven.

There is a land of pure delight,
For sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe their souls unite—
Sweet is their rest in Heaven.

There glory beams on all the plains,
And joy for hope is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love in Heaven.

There cloudless skies are ever bright;
Thence gloomy scenes are driven;
There suns dispense unsullied light,
And planets, beaming on the sight,
Illume the fields of Heaven.

There is a stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows,
The verdant flower eternal blows,
Amid the fields of Heaven.

Who Slew all These?

A few weeks since a minister of the gospel in this town made some remarks in a sermon, on the dreadful effects of vending ardent spirits, the consequence of which, was considerable excitement. Some thought the minister *imprudent*, others thought he was positively wrong to make an attack upon what was considered as harmless as any other, since somebody would be engaged in it.

During the week after, a man in a state of intoxication, deliberately shot down another man, at a grog shop, who was also intoxicated. The man was carried home in his blood. The minister called to see him that night, he was in great agony rolling and tossing, calling on the name of God and Christ, and uttering the most horrid blasphemy. He looked on the spectacle and listened to the dreadful imprecations from the dying man, till his knees trembled and he was obliged to sit down to keep from fainting. The next morning he called again, the man was sober and in his senses, but in great pain: he approached the bed, laid his hand gently on the head of the dying man, and mildly said, "Mr. T. do you not feel need of looking to God for mercy?" "Don't mention that subject to me, I have no time to think of it now—if I have put it off till now it is too late, don't trouble me with it,"—was the despairing reply. The minister could only reply, "even now you might find mercy through Jesus Christ," and then his lips were sealed, and he turned from the bed and sat down and wept at the awful, horrid scene! The next morning T. was in eternity. He left a family in poverty. His murderer, who was a wealthy man, made his escape.

Another. In a few days a wretched woman who occupied a cabin by herself, had procured a bottle of rum at night; about day the next morning a strange noise was heard in her house, the door was broken open—her clothes and bed were nearly consumed, and the poor wretch was burnt to a crisp from head to foot, presenting a horrid and ghastly spectacle. She died before noon.

Another. About the same time a colored man from the country, went from town drunk, fell from his cart, laid out all night, and was taken up almost dead the next morning. A physician was sent, and I believe he has recovered.

A few days after, a man from the country with a cart, left town intoxicated, camped out by a fire; in the night his clothes caught on fire and he was so burnt, that his life was despaired of. I have not heard whether he is still alive, but suppose he is not. I could tell you of *another* and *another*, and still another who were swept away by the Great Destroyer, within the same brief space of a few weeks, in this place and the vicinity, but my heart sickens at the detail. I can give you no adequate idea of the appalling circumstances attending some of these cases. I have given but a slight sketch, the imagination of your readers must fill up the dark picture.

But *who slew all these?* Who threw these mangled corpses into the drunkard's grave? Who hurried these immortal spirits in such rapid succession to the judgment bar and the retributions of eternity?

Reader—Do you make ardent spirits? Do you hear the voices of these slain ones crying in your ears "blood! blood!! blood!!!"

I am happy to say these awful warnings have not been utterly in vain. The temperance cause has received a new impulse, many have joined it and a number of extensive dealers have determined to abandon the trade forever.—May God in mercy open the eyes of others who are still making widows and orphans and sending men to a drunkard's grave and a miserable eternity.

Reader, join the Temperance Society.—*S. Rel. Tel.*

ANECDOTE OF DR. PAYSON.—We are not certain but that an incident somewhat similar to the following, is described in the memoir of his life:

Once in the progress of a revival at his church in Portland, after having repeatedly invited meetings at his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did *not* intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, saying nothing about the subject of religion, until just as they were about to leave, he closed a very few plain and simple remarks, in the following manner:

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and very gently attach itself to you. You knew we suppose, that it came from God. Should you dare to put out your hand, and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion but by coming here this afternoon, God has fastened one little thread upon you all: it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so.—Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."—*Religious Mag.*

THE HONEY GUIDE.—While travelling in the interior of Africa, Mr. Park had frequent opportunities of observing the conduct of a remarkable bird, called the honey guide, mentioned by Dr. Sparman and other naturalists who have travelled into Africa. It is a curious species of the Worksow, and derives its name from its singular quality of discovering wild honey to travellers. Honey is the favorite food of this bird; morning and evening being the time of feeding, it is then heard calling in a shrill tone, *cheer, cheer*, which the honey hunters carfully attend to as the summons to the chase. At last the bird is observed to hover for a few minutes over a certain spot, and then silently retiring to a neighbouring bush or other resting place, the hunters are sure of finding the bee's nest in that identicle spot, whether it be a tree, or in the crevice of a rock. The bee hunters never fail to leave a small portion for their conductor, but commonly take care not to leave as much as would satisfy his hunger. The bird's appetite being only whetted by this parsimony, it is obliged to commit a second treason, by discovering another bee's nest in hopes of a better salary. It is further observed that the nearer the bird approaches to the hinder hive, the more frequently it repeats its call, and seems the more impatient.

RUM IN 1727.—To palliate the evils of intemperance at the present day, and to justify the use of ardent spirits, it is sometimes said that we are no worse than our ancestors—that they, almost from the first settlement of the country, drank rum freely. What their views were, we may learn in part from their laws. In 1727, the Legislature of Connecticut, passed an act 'To prevent the Distilling of Molasses into Rum. Its preamble was as follows.—Whereas Sundry Persons in this Government, Attempting to Distill and Draw off Spirits from Molasses, to the great Damage of his Majesties Subjects; for that by said Practice, Molasses is made Scarce and Dear, and the Spirits drawn off therefrom, is usually very unwholesome, and of little value. Which to prevent: Be it enacted, &c.' The penalty is three shillings per gallon, 'for every gallon of Rum or Spirits that shall be drawn off, as aforsaid.'

GOLD.—A gold mine, recently discovered in Buckingham county, Va., is said to excel in richness any previously known in this county. The owner in one day, with six or seven hands, raised upwards of two thousand dollars worth of ore. The mine is about eight miles south east of Buckingham Court House.

CHEAP ANTIDOTE.—There is not a house in the county that does not contain a remedy for poison, if instantly administered. It is nothing more than two tea spoonsfull of made mustard mixed in warm water. It acts as an instantaneous emetic. Making this simple antidote known, may be the means of srving many a fellow creature from an untimely end.

THE ICE SPECULATION.—The quantity of ice shipped in the Tuscany to Calcutta, was 180 tons, of which about 50 only was lost in melting. An ice house was constructed on shore for its reception, and the government admitted it to enter, duty free. It sold readily at 6¼ cents per lb. At that price it will yield a handsome profit, and will no doubt become a staple article of export. The speculation was first suggested by Mr. William C. Rodgers of this city, (who went out in the Tuscany) to Mr. S. Austin, jun. who owned the ship, and Mr. Tudor, who had the monopoly of the ice trade to Havana. A joint speculation was entered into, which, fortunately for the parties, and to the additional credit of Yankee enterprise, has proved eminently successful.—*Bost. Trans.*

HONESTY AND MODESTY.—A reward was offered in our paper of two hundred dollars, by Messrs Morgan, Ketchum & Co. for the recovery of a bundle, containing $2669, besides checks and notes lost in Broadway. But a few hours after the notice appeared, a young man handed them the bundle unopened, which he had found on his way the evening previous to the great meeting at Masonic Hall. Being out of employ, in need, and having a family dependant on him, he reluctantly consented to take the reward, but would on no account permit his name to be made public. We learn that he enjoys the best possible character, and fidelity like the above entitles him to a situation of trust, which we hope he may soon obtain.—*N. Y. Daily Adv.*

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*

Lexington, Dec. 11, 1833.

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

STONE CUTTING.

P. DOYLE, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door stops, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.

Lexington, March 5, 1834 34-3m.

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞**Sign of the GOLDEN COFFEE-POT.**☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd, and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware*. They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; F. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

DOCTOR HOLLAND

HAS removed his residence and shop to the rooms heretofore occupied by Mr. HOUSTON on Main street, next door to the Lexington Library. He hopes to be found at all hours where he ought to be.

Lexington, Feb. 12, 1834. 31-2m

L. DEPOORTER,

SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.

His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.

Lexington, Feb. 12, 1834. 31-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, Las the pleasure of informing he friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf